

CHRISTIAN MORAL GUIDANCE

VOLUME XXX

1949

Franciscan Educational Conference

CAPUCHIN COLLEGE

Washington, D. C.

LC
495
F7F7
v.30

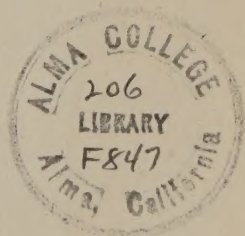
GTU Storage

CHRISTIAN MORAL GUIDANCE

*Report of the Thirtieth
Annual Meeting
of the
Franciscan Educational Conference*

St. Bonaventure College, St. Bonaventure, N. Y.

June 27-29, 1949



Published by
The Franciscan Educational Conference

CAPUCHIN COLLEGE
BROOKLAND, WASHINGTON, D. C.

VOL. XXX

DEC. 1949

36070

LC
495
F7F7
V. 30

CUM PERMISSU SUPERIORUM

Copyright 1950
Franciscan Educational Conference
Printed in the United States of America

CONTENTS

Officers of the Conference	v
Provincial Superiors	vii
Foreword	ix

PAPERS

Moral Responsibility of the Christian World	1
Richard Hodge, O.F.M.	
Reorientation of Moral Teaching and Guidance	33
Donald Wiest, O.F.M.Cap.	
Ethical Guidance in Business and Professions	57
Sebastian Soklich, T.O.R.	
Ethical Aspects of Trade Unionism	66
Robert Wilken, O.F.M.	
Guidance in Schools of Nursing	72
Mother M. Magdalene, O.S.F.	
Guidance in Marriage Cases	81
Aidan Carr, O.F.M.Conv.	
The Problem of Artificial Birth Control	96
Victor Bucher, O.F.M.	
Guiding the Scrupulous	106
Basil Heiser, O.F.M.Conv.	
Delinquency and Preventive Guidance	123
Gervase Brinkman, O.F.M.	
Moral Guidance in the Armed Forces	137
Damian Blaher, O.F.M.	
The Negro and Guidance	147
Frederick Cameron, O.F.M.Cap.	
Moral Guidance via Trailer-Chapel	155
Arthur Liebreng, O.F.M.	
Moral Aspects of Vocational Guidance	165
Damian Lyons, O.F.M.	
Guidance Through Selective Reading	182
Demetrius Manousos, O.F.M.Cap.	
Guiding the Young	195
Raymond DeMartini, O.F.M.	
Teaching Morals to Children	204
Sister M. Nila, O.S.F.	

Moral Formation of the Adolescent	217
Fernand Porter, O.F.M.	
Youth for Christ	225
Thomas M. Schneider, O.F.M.	
Moral Guidance of Students	231
Leander Conley, O.F.M.	
The Relation between Moral and Ascetical Guidance	238
Theophane Kalinowski, O.F.M.	
Implications for Guidance in the Canon Law for Religious	251
Hyacinth Workman, O.F.M.	
Report of the 1949 Meeting of the F.E.C.	273
Resolutions	277
The Franciscan Marian Congress	279
Index	283



OFFICERS OF THE CONFERENCE

EXECUTIVE BOARD

President

REV. PIUS BARTH, O.F.M.

Vice-President

REV. BASIL HEISER, O.F.M.CONV.

Secretary

REV. SEBASTIAN MIKLAS, O.F.M.CAP.

Treasurer

REV. IRENEAUS HERSCHER, O.F.M.

REV. PHILIBERT RAMSTETTER, O.F.M.

REV. ALFRED BOEDDEKER, O.F.M.

REV. BERNARDINE MAZZARELLA, O.F.M.

REV. MAURICE GRAJEWSKI, O.F.M.

REV. HYACINTH WORKMAN, O.F.M.

REV. SEBASTIAN WEBER, O.F.M.CONV.

REV. THEODORE ROEMER, O.F.M.CAP.

REV. NORBERT ZONCA, O.F.M.CONV.

REV. BRENDAN O'CALLAGHAN, O.F.M.CAP.

REV. CAMILLE BERUBE, O.F.M.CAP.

REV. DANIEL HUGHES, O.F.M.CAP.

REV. STEPHEN PEARSON, O.F.M.

REV. ALPHONSUS BONNAR, O.F.M.

REV. CANICE MOONEY, O.F.M.

REV. MATTHEW BARAN, O.F.M.CONV.

REV. MARTIN STEPANICH, O.F.M.

VERY REV. FR. ANDREW, O.F.M.CAP.

VERY REV. FRANCIS SMYTH, T.O.R.

REV. BONAVENTURE KILEY, T.O.R.

VERY REV. FIDELIS CHAUVET, O.F.M.

REV. FERDINAND GARCIA, O.F.M.

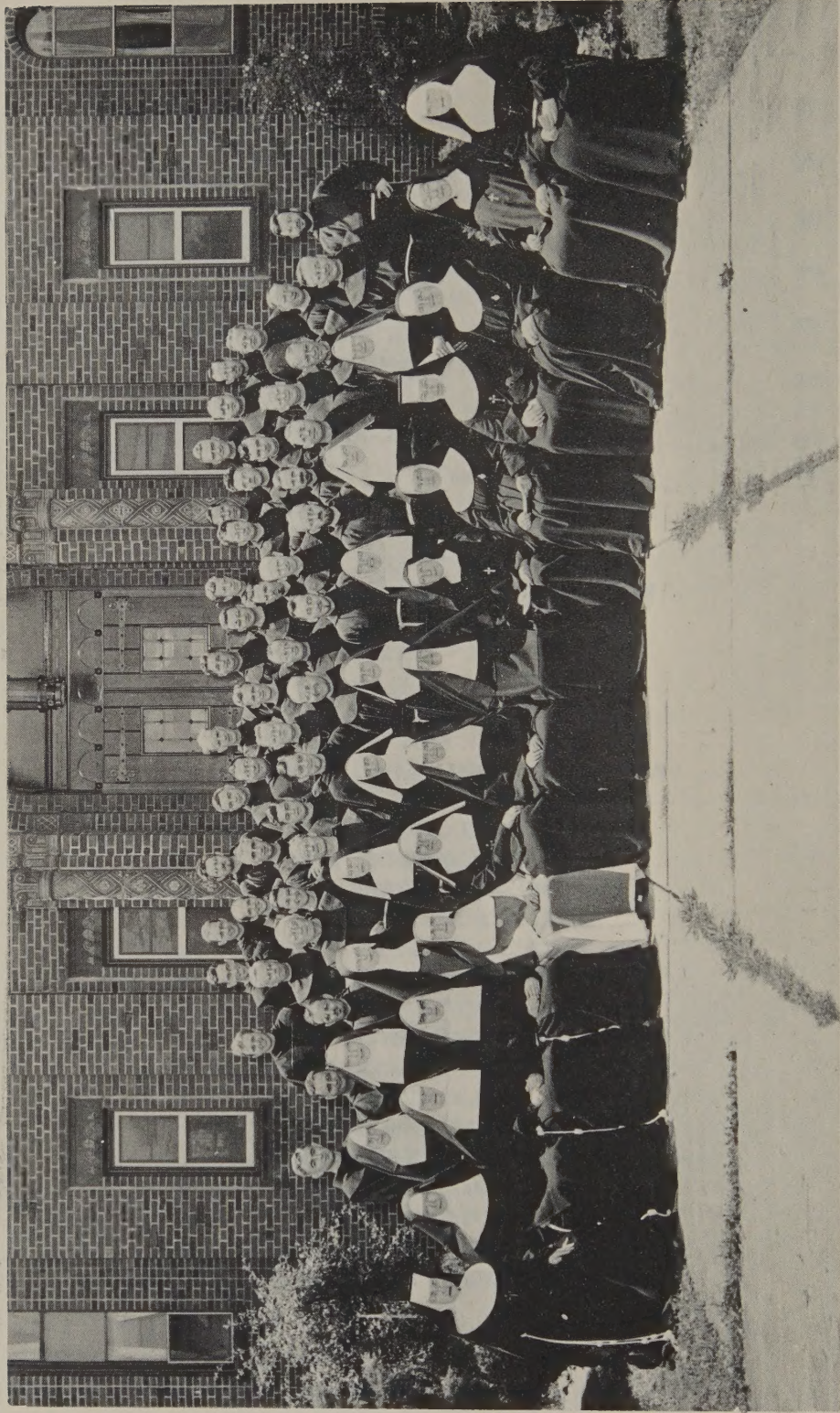
REV. GABRIEL ESTRADA, O.F.M.

VEN. BROTHER JEROME, O.S.F.

REV. TITUS CRANNY, S.A.

VERY REV. JOHN D. JANCO, O.F.M.

VERY REV. PASCHAL KINSEL, O.F.M.



Thirtieth Annual Meeting of the Franciscan Educational Conference, St. Bonaventure, N. Y., June 27-29, 1949

PROVINCIAL SUPERIORS

Very Rev. Eligius Weir, O.F.M.
Province of the Sacred Heart, St. Louis, Mo.

Very Rev. Romuald Mollaun, O.F.M.
Province of St. John the Baptist, Cincinnati, O.

Very Rev. Thomas Plassmann, O.F.M.
Province of Holy Name, New York, N. Y.

Very Rev. Augustine Hobrecht, O.F.M.
Province of Santa Barbara, Oakland, Cal.

Very Rev. Charles Tallarico, O.F.M.
Province of the Immaculate Conception, New York, N. Y.

Very Rev. Isidore Cwiklinski, O.F.M.
Province of the Assumption of the B.V.M., Pulaski, Wis.

Very Rev. Claude Vogel, O.F.M.Cap.
Province of St. Augustine, Pittsburgh, Pa.

Very Rev. John Capistran Cayer, O.F.M.
Province of St. Joseph, Montreal, Can.

Very Rev. Francis Edic, O.F.M.Conv.
Province of the Immaculate Conception, Syracuse, N. Y.

Very Rev. Daniel Lyons, O.F.M.Conv.
Commissary General, Liverpool, England

Very Rev. Cyprian, O.F.M.Cap.
Province of St. Joseph, Detroit, Mich.

Very Rev. Anacleto Kaczmarek, O.F.M.Conv.
Province of St. Anthony, Chicopee, Mass.

Very Rev. Wenceslaus Hertvik, O.F.M.Conv.
Province of Our Lady of Consolation, Louisville, Ky.

Very Rev. James O'Mahoney, O.F.M.Cap.
Province of St. Patrick, Dublin, Ireland

Very Rev. Martinian Krajcir, O.F.M.
Commissariat of the Holy Savior, Clifton, N. J.

Very Rev. Joseph de Salem, O.F.M.Cap.
Province of St. Louis, Quebec, Can.

Very Rev. Fr. Victor, O.F.M.Cap.
Province of St. Lawrence, London, Eng.

PROVINCIAL SUPERIORS

Very Rev. Joseph Gleeson, O.F.M.
Province the Holy Spirit, Melbourne, Australia

Very Rev. Francis Curran, O.F.M.
Province of St. Anthony, London, Eng.

Very Rev. Stephen Murtagh, O.F.M.Cap.
Provincial Custody of St. Patrick, Los Angeles, Cal.

Very Rev. Pacific Nolan, O.F.M.
Province of St. Patrick, Dublin, Ireland

Very Rev. Cyril Kita, O.F.M.Conv.
Province of St. Bonaventure, Milwaukee, Wis.

Very Rev. Benedict Hoge, O.F.M.
Commissariat of the Holy Cross, Lemont, Ill.

Very Rev. Andrew Petralia, O.F.M.Cap.
Custody of the Province of the Stigmata of St. Francis, N. Y. C.

Very Rev. Fidelis Chauvet, O.F.M.
Province of the Holy Gospel, Coyoacan, Mexico

Very Rev. Leopold Campos, O.F.M.
Province of SS. Peter & Paul, Acambaro, Mexico

Very Rev. Philip Cueto, O.F.M.
Province of SS. Francis & James, Mexico

Very Rev. Francis Smyth, T.O.R.
Province of the Immaculate Conception, Hollidaysburg, Pa.

Very Rev. John Sullivan, T.O.R.
Province of the Sacred Heart, Loretto, Pa.

Ven. Brother Jerome, O.S.F.
St. Francis College, Brooklyn, N. Y.

Very Rev. Raphael Grande, S.A.
Franciscan Friars of the Atonement, Garrison, N. Y.

Very Rev. John D. Janco, O.F.M.
Commissariat of Our Lady of the Angels, New Canaan, Conn.

Very Rev. Paschal Kinsel, O.F.M.
Commissariat of the Holy Land, Washington, D. C.

FOREWORD

Morality has not kept pace with the belief and convictions of the world. Our religion is far in advance of our habits, manners and morals, so that it seems that other virtues can scarcely catch up with our faith.

History has taught us that cruelty and vice were the badge of a pagan culture. But paganism alone has no claim upon these ugly attributes. Though Christianity has given us the law of love, the gentleness of Mary and the example of Christ, yet the immoral refinement of our Christian era has made pagan practices seem virtuous.

Pope Pius XII wrote in his first encyclical *Summi Pontificatus*: "When God is hated, every basis of morality is undermined; the voice of conscience is stilled or at any rate grows very faint, that voice which teaches even to the illiterate and to uncivilized tribes what is good and what is bad . . ." The spirit of secularism has concealed God from view. "Coeli enarrant gloriam Dei," the Psalmist sang. But the modern material-minded poet makes nature and man hide the glory of God. Often has man's moral life denied the identity and existence of God. In this volume, *Christian Moral Guidance*, Franciscan writers have attempted to guide man's mind to God, and to put God into man's mind, that both faith and morals may bespeak the glory and grandeur of God.

The officers of the Franciscan Educational Conference herewith thank the writers for their contributions to this volume.

SEBASTIAN F. MIKLAS, O.F.M.Cap.

Secretary and Editor

MORAL RESPONSIBILITY OF THE CHRISTIAN WORLD

RICHARD HODGE, O.F.M.

PREFATORY NOTE ¹

1. *The Christian way of life is making but a feeble impact on the world today to the utter destruction of the social order and the debasement of the individual.*
2. *The fatal eclipse of Christianity is due directly and solely to the ignorance of the interior life on the part of men in general, and Catholics in particular. This ignorance accounts for the absence of the Christ-life from the souls of men.*
3. *It is the single commission and competence of the apostle to provide a dwelling place for Christ in the hearts of men.²*
4. *Men will open their hearts to Christ through the innate compulsion of their soul.*
5. *Only from this individual spiritual vitality will a social pressure be created for the Christian way of life.*
6. *The Franciscan genius is peculiarly qualified to make this life more appealing, more intensive, and more fruitful.*

1. THE CONDITION

The world of men bears little resemblance to the order characteristic of God's handiwork. Two global wars have cost some forty million lives, have wasted billions in money and resources, and have left an aftermath of discouragement, confusion and conflict. Headlines tell of spreading political chaos, of rampant communism and class warfare, of crumbling economic systems, and of dire need and turmoil in

¹ *Soul of the Apostolate*, Dom Chautard.

² *Eph.*, 3, 17 (Knox).

nations ranging from South America to Asia. Other headlines record crime waves, corruption, legal confusion, and failure of economic units to agree on basic rules of cooperation that will guide their contacts with one another. If there be the semblance of order in one place, we know that it is being undermined elsewhere. War yesterday; rumors of war for tomorrow. It is difficult to determine whether we are in a postwar or prewar era.

It is reliably estimated that three quarters of humanity are non-Christian. Paganism is dynamic, and it assaults the Church on two main fronts:

1. One assault against Christianity takes—as the Pope warns us—the *form of ideas*, a philosophy, an ideology, which substitutes its own total way of life and salvation. No longer is this or that doctrine of the Church assailed or rejected; the whole of Christianity is under attack. Its method is to master political technique, to seize the reins of government, and direct its course. But the object is not political; it is spiritual. The goal is the souls of men and since the Church alone defends man in his God given rights, the Church must go. When Caesar seeks to be God, then must men render unto Caesar even the things that are God's. When Caesar seeks to be God, then must Caesar crucify Christ.

2. On another front, it has been said that the greatest enemy to Christianity is the yawn, *indifference*. People are not hostile to God, they are simply strangers to Him. What if there is a God—must we go into that? And this blasphemous, pernicious attitude informs our living and our thinking, shows that we are victims of leadership that is either perverse or blind. And these doctrines, imposed from the top, permeate the mass-mind.

There is no spiritual awareness on the part of political, juridical, legal leaders. There is no recognition of man's spiritual origin, dignity and destiny on the part of industrial, business, medical, and social leaders. There is no popular moral front to reject public indecency, decadent literature, immoral entertainment, irresponsible advertising. There is no sense of moral responsibility on the part of the media of public influence: newspapers, magazines, motion pictures, radio industry. There is the fatal failure of our public school system to control and to direct our youth. There is the disastrous breakdown of the home as the center of our living and of our training.

We know that the Christian world is divided into many churches, sects, and communions. About one half the Christians are Catholics, and it must be fearfully obvious that a vast proportion of these Catholics are listless and lifeless cells in the Mystical Body. "Thou hast the name of being alive, whereas thou are dead."³ Consequently the functioning of the Body is impeded, and Christianity is not a vital challenging force in human affairs. To some Catholics membership in the Church means external affiliation; they carry a card, pay annual dues at Easter. They may be busy about many things, but such Catholics are involved in activity that is not Catholic Action; they are infected with the heresy of good works, devoted to service, the religion of secularism. Too many Catholics consider religion strictly a private affair, confined to the insides of people and the insides of churches. It is as though they pray: "Thy Kingdom come, Thy Will be done in church as it is in heaven." Whereas our Lord directed: "On *earth* as it is in heaven." In effect, they tell the Church: you stay in the sanctuary—I'll take care of my soul. You run the Church, I'll run my business. Just keep Christ in His place—in the Church; He doesn't belong in the world of affairs. Too many Catholics are indeed satisfied with a double life; a life of more or less religious observance on a Sunday; a life of worldliness throughout the week. These concede no social import for religion. Of course, they dare not be different; they must not antagonize people; they must conform to the world. Like animals they lose themselves in the protective covering of their worldly environment. As in the days of the catacombs of Rome, of the hedge rows and caves of Ireland, of the manor houses and secret chambers of England, of the mountain fastness of Spain, Mexico, and Russia, Catholics have retreated and retreated and retreated, until now they have taken refuge in their churches. We have abandoned the broad fields and busy marts of life to a miasmatic flood of neo-paganism that robs people of their God and His divine light. We take our view of life and way of living from the world. Thus we lend aid and comfort to the enemy; we go for the pieces of silver and we give Christ the Judas-kiss.

Social matters become more important than things of the spiritual life. Community interests are allowed to take precedence over Church interest. The Church is suffering from the defections of its leaders;

³ *Apoc.*, 3, 1.

Catholic professional men are not professional Catholic men. Leaders in the professions and civic life are not leaders in the Christian revolution. Men with educational advantages and gifts for leadership have not steeped themselves in Catholic thought, nor devoted their talents to the cause of God and the consequent betterment of their fellowmen.

Men seek distinction through affiliation with clubs and organizations, rather than through identification with Christ. They make their community contributions through these agencies from a motive of social awareness and not through the Church from a motive of Christian charity. Men attend church, evening devotions, novenas, missions, when there is nothing else to do. Club and school affairs, business and social engagements, games, concerts, shows, come before spiritual values. Such men do an irreparable harm to the Church, the work of God, the cause of souls. Because people accept them as typical Catholics, the Church, God's Body, is looked upon as just another superficial, ineffectual human, religious organization whose members are no better than they are.

Whereas, a Catholic conscience would tell a man that what he needs most personally is union with God; that he makes his only significant community contribution through prayer and through works rising from love of God. Life must be God-centered.⁴

From the Catholic life and the Catholic vision, it is something of a shock to come to the Catholic. We are so appallingly commonplace. Illumined by such truths, fed by such food, we yet look so horribly like everyone else. Living within one split second of the judgment of God we are so intent upon other matters. At Mass we are taking part in an action of unconceivable wonder, and our problem is to keep our minds upon it at all. These things, and a score of other manifestations of the same trouble, puzzle the unbeliever. There is no doubt at all that the principal argument against the Church is the Catholic. Not the bad Catholic: any man of intelligence can see that members of the Church who do not listen to her teaching or receive her sacraments, or obey her laws, constitute no case at all against the Church. It is the Catholics who do in a general way listen to the teachings and receive the sacraments, who stand more than any other single factor between the unbeliever and belief. He hears of the immunities we believe, and he feels that if he believed such things his life would be utterly revolutionized, he would be made new. But we do not look new, or anything else in particular. He meets us, for instance, after we have received Communion, and he finds the Real Presence of Christ in the communicant rather harder to believe than the

⁴ Statement of American Hierarchy, 1947; reaffirmed 1948: *The Christian in Action*.

Real Presence of Christ in the Host. Before Communion the bread does not look as if Christ were really present in it, after Communion the Catholic does not look as if Christ were really present in him. The unbeliever feels certain that he could not believe such things and be so little affected outwardly or inwardly. He can account for it only by assuming we do not really believe the things we say we do, and this comforts him in his own aimlessness, or at least helps to keep him in it.⁵

II. THE CAUSE

Writers today are discussing the breakdown of Christianity. They are not disputing the fact—they concede that. They are seeking the causes of the fact that the Christian way of life is making such a feeble impact on the world of today in any department: in diplomacy, government, politics, economics, industry, business, labor, education, social relations, family relations, literature, entertainment, recreation. We must realize that all this is not accidental, haphazard, the result of blind forces. No; “An enemy hath done this.” The forces of evil and confusion are directed by a depraved genius, an angelic, diabolic intelligence. Over against the Mystical Body of Christ we have ranged the mystical body of satan. Our struggle is not against flesh and blood, against which we could send planes, tanks and bombs; but our struggle is against the spirits of wickedness in high places. Today we are locked in the same death struggle that began in the Garden of Eden.

The current phase of that struggle can be easily charted and diagnosed. It takes its rise from the Reformation, which proclaimed man emancipated from the authority of the one true Church. That fatal event shattered the unity of the social body; no longer did all men respond to the same Faith, the same Lord, the same Baptism, the same set of laws, the same standard of conduct, the one central voice of authority.

It developed—ironically enough—in the so called Age of Reason, which proclaimed man emancipated from the control of any church, all religion. It reached its fruition in our present-day secularism, which proclaims man emancipated from all control, even self-control. Secularism is a philosophy, an ideology, that “eliminates God from all our thinking and living.”⁶

⁵ F. J. Sheed: *Theology and Sanity*.

⁶ Statement of American Hierarchy, 1947.

It gives us a base sterile spawn of:

- a. *Individualism* in which man is a law unto himself, subject to no restraint or control whatsoever.
- b. *Naturalism* which presents a non-religious view of everything.
- c. *Materialism* which destroys all spiritual values.

The race reaches its development, not through the soul in contemplation of God, in love, poetry, music, the arts: but in things, possessions, properties, coins, bodies. Its theme was aptly given by Calvin Coolidge: "The business of the world is business." What is good for people is goods. People are not after the good life, but the goods of life. Economics is God, and Christianity is Sunday supplement. Thus is man torn from his roots. First he loses his social oneness, then he loses Christ, then he loses God.

Once before man put his reliance on his own ability, his scientific knowledge, his mechanical skill, and he projected a structure that would rise to the heavens. He would now challenge God. He would take over from God. He would eliminate God, build his own monumental world despite God. And the Tower of Babel remains the classic symbol of man's pride, folly, and futility.

The Bishops of our country have indicted secularism as the public enemy No. 1 of society. It will be noted that secularism does not deny God. On formal occasions it may even mention His Name. But it exiles God from His world and denies Him the freedom of speech and the freedom of association. It denies the relevance of religion to the major activities of life. It is a perverse extreme of the nauseous lukewarmness of the Church of Laodicea. The heresy of Deism holds that God is not interested in the world He made; secularism rejects His right to regulate His own world. Here is where it is insidious; it asserts a neutral, natural order—the area of living—in which God has no competence. It removes the broad patterns of human behavior for the sanction of definite religious principles. This is the old Humanism: a *natural* order in which man leads a natural life, a life simply independent of God, neither for nor against Him, and in which *reason* holds the supremacy.

God is no longer the unifying principal of social life. Social life has

lost its organic form. No longer are men unified in a common acceptance of faith, conduct, purpose and way of life. So men no longer have a common meeting ground, a common starting point, a meeting of minds. The pattern of social living is so completely shattered that for most men there is no longer any significance for life, any goal for action.

This is how secularism sears the soul of men and leaves them hopelessly lost in the maze of life. Such terrifying indifference to the existence of God, such tragic ignorance of the Church as the authentic voice of God, the rejection of the primacy of the spiritual over the material, the setting aside of the social and personal validity of the moral code, have deprived man of his dignity—his only claim to superiority in nature and in conduct over the other animals—have broken the social bond of union with his fellows, have discarded the only sane guide and goal in life to support confusion as a normal state.

The trouble is not economic. Security is the bait of materialism and material prosperity is a far headier poison. The Prodigal Son received his considerable substance and then left his father's house. The rich young man found that he could not follow Christ, "for his possessions were very great." When will men learn that material things suffocate the soul and are incapable of establishing peace and contentment? History emphasizes the lesson that what we consider the essential props of life: wealth, possessions, power—always fail us. The treasure we think we have turns out to be fool's gold. Luscious fruit is only Dead Sea apples. Experiments of legislation and social philosophies, with pensions, bonuses, social security benefits, fail to bring the millennium. In fact, any and every attempt to locate heaven on earth is doomed to failure because it is based on a faulty concept of the nature and the needs of man.

In fine, the betterment of men will not come from men. It will not come from agreements or charters, the Army or Navy or Air Force, separately or combined. It will not come from Universal Military Training, from American dollars or American wheat. It will not come from Standard Oil, Kaiser Industries, General Motors, International Rotary. It will not come from Chambers of Commerce, nor from educators or lecturers, nor from Congress or legislatures. It cannot come from human leaders bogged down in secularism—in a Godless view

of life. The world needs nothing human. The world does not need human genius, human wisdom, human numbers or strength or resources. "The wisdom of the world is foolishness before God."⁷ The history of our times proves that the intellect has discredited itself; it has not given men the central direction for which they search. The care of the world is not our care. It is a dreadful, ridiculous opinion to consider man an Atlas who is destined to bear the dome of heaven upon his shoulders.

How surely we are reminded today of the words of Jeremias.

Hath not this been done to thee because thou has forsaken the Lord thy God at the time when he led thee by the way? Thine own wickedness shall reprove thee and thine apostasy shall rebuke thee. Know thou and see that it is a bitter thing for thee to have left the Lord thy God, and that my fear is not with thee, said the Lord God of hosts.⁸

St. Paul gets to the very point: "Was the Holy Spirit given to you, when you learned to believe? he asked the Ephesians. Why, they said, nobody even mentioned to us the existence of a Holy Spirit."⁹

An incident occurred in Brooklyn in the fall of 1947 that at once shows the stark tragedy of the world and prescribes the cure. Just before Christmas, an enterprising reporter put a question to six people chosen at random on the street. The question: "What is the most important event in the history of mankind?" One man answered: "The settlement of Jamestown by the British in 1607." The second man: "The defeat of the Saracens by Charles Martel at Tours in Gaul in 732." Three women in succession gave these responses: "The splitting of the atom;" "The defeat of the Japanese;" "The invention of the wheel." Then the reporter stopped his last prospect. What is your name?" he asked. "Eddie Kelley." "How old are you?" "14." "Eddie Kelley, I want to put a question to you. What is the most important event in the history of mankind?" And Eddie Kelley, 14, replied: "The birth of Jesus Christ. Christianity is the religion of the countries that rule the world. And Christianity, if we follow its teachings, makes us all better people. And the world would be ever so much better if all of us would follow the teachings of Christ."

⁷ *I Cor.*, 3, 19.

⁸ *Jeremias*, 2, 17.

⁹ *Acts*, 19, 2.

III. THE COMMISSION

The work of the Father in the creation is established and man takes it for granted. The work of the Son in the redemption is known and variously acknowledged. It is the work of the Holy Spirit and His sanctifying operations in the souls of men that must be taught and stressed. I am not concerned directly with the spiritual formation of the minister of God. I simply wish to stress the essential character of his ministration: "We were to manifest His glory."¹⁰ God is pure spirit and the essence of Christianity is the life of the spirit. We are the channels through which the Christ-life must flow to man. Only the life-in-Christ has any intrinsic and enduring value. It is only the life of Christ as conveyed by us that will revitalize man and will revolutionize his environment. And it is only ourselves that can normally convey it.

"This is how we ought to be regarded, as Christ's servants and stewards of God's mysteries."¹¹ "The Church of Christ, depository and infallible guardian of divine revelation, by means of her priests, pours out the treasure of heavenly truths; she preaches Him who is 'the true light which enlighteneth every man that cometh into this world.'"^{12 13}

Through the gospel preaching the Gentiles are to win the same inheritance, to be made part of the same body, to share the same divine promise, in Christ Jesus. With what grace God gives me. . . . I am a minister of that gospel; on me, least as I am of all the saints, he has bestowed this privilege of making known to the gentiles the unfathomable riches of Christ, of publishing to the world the plan of this mystery.¹⁴

The urgency of the day requires that priests be full-time priests, "taken from amongst men,"—taken away from the things of men—"ordained for men in the things that appertain to God. . . ."¹⁵ Volumes could not exhaust this subject. The whole of Sacred Scripture, the libraries on asceticism, the manuals of meditation, the history of the Church and of all Orders, the record of man, cry out that the

¹⁰ *Eph.*, 1, 12

¹¹ *I Cor.*, 4, 1.

¹² Ency. Letter of Pope Pius XI: *The Catholic Priesthood*.

¹³ *John*, 1, 9.

¹⁴ *Eph.* 3, 6-9.

¹⁵ *Heb.*, 5, 1.

priest is needed as priest. And the contemporary plight of souls and the future of God's kingdom on earth call all priests to the crumbling ramparts of the City of God. "Unless we find a way to restore the contact between the life of the spirit and the life of society, our civilization will be destroyed by the forces it had the knowledge to create and not the wisdom to control."¹⁶ In a century the world will be Christian or it will be destroyed. The history of man is a chart of the spiritual health of the priest.

It is charged that the clergy built up the material structure of the Church to the neglect—to the loss—of the essential life of the spirit. Today let us heed the voice of Christ's Vicar:

Thus the Catholic priest is freed from the bonds of a family and of self-interest—the two chief bonds which could bind him too closely to earth. Thus freed, his heart will more readily take flame from that heavenly fire that burns in the Heart of Jesus; that fire that seeks only to inflame apostolic hearts and through them cast fire on all the earth. This is the fire of zeal. Like the zeal of Jesus described in Holy Scripture, the zeal of the priest for the glory of God and the salvation of souls ought to consume him. It should make him forget himself and all earthly things. It should powerfully urge him to dedicate himself utterly to his sublime work, and to search out means ever more effective for an apostolate ever wider and ever better.¹⁷

IV. THE CURE

Despair is filling the earth with a rank and virulent growth. Is there no hope for a reconstruction of the social order? Many indeed are placing their last hope on a miraculous deliverance. It is significant that reports of miracles are multiplying. Nothing will draw a crowd quicker. People are desperately clutching at God as a last resort. Have we indeed left Him to the last?

Who will unite the world? That is the fundamental question. Who is going to form the soul of this common civilization being established everywhere by itself, of this world up to now compartmentalized? Who will form the soul of this sudden unit which has come about quicker than our thought, of this planetary humanism for which we are not prepared? Who will produce the synthesis of this new universe? Who will be the Principle and the Inspiration?

Our Holy Father in a recent public address stated: "The opposing fronts in the religious and moral fields are becoming ever more and

¹⁶ Christopher Dawson.

¹⁷ *Ency. cit.*

more clearly defined; the time of the test is here, the time for a spiritual revival of society, for a vigorous campaign until religion is restored in the family, in the schools, in public institutions and in every aspect of economic and social life. The time for reflection and planning is past; now is the time for action.”¹⁸

In the world there is a tremendous fund of good will, of nobility, of heroism, a high longing after holy things, for God and the sweet savor of His doctrine. Men were united in killing; why can they not be united in loving and living? The world has no ready-made catechism with all the answers; it has to fumble its way. Then why don't people simply accept our blueprint and be done with it? That is a fair question; why don't they? Maybe we are not a powerful recommendation for it. It is of no avail to invite a man to my ivory tower or to my sacristy and show him my treasures: they won't buy him bread. He will not be convinced of my wealth if I persist in going abroad in the tatters and rags of sin and human failings. He is only irritated by the tantalizing implication that all his problems are simple, easily solved—if only he had our secret! A man is impressed by the logical coherence of thought and action. He seeks a program that is functional. He can be met only on the plane of experience, even of heroics. Only when we fight and suffer and sacrifice and love as deeply for our cause as he does for his, will we gain his respect; only when we produce an end-result demonstrably better than his will we draw his attention; only when we portray Christ to him as the worker, as the family man, as the social character, as a citizen of principle and decency, of deep faith that goes over into everyday action, will we convert him and go on to revitalize the world. “Only when we shall have formed Jesus Christ within us shall we be able more easily to give Him back to the family and to society.”¹⁹ We cannot bring Christ forth to the world unless we first carry Him in our hearts. Upon our ability to conform ourselves to Christ depends our ability to go forth and bring all society to Him. We don't have to argue Christianity; all we have to do is to live it. The best argument for Christianity is a saint. We needn't try to convert our neighbor; all we need do is to love him. For the glory of God and the good of souls one thing alone is needed; God within

¹⁸ Pope Pius XII, public address Rome, Sept. 1947.

¹⁹ Pope Pius XI.

us. The soul of the apostolate is not to work *for* Christ, but to work *in* Christ. "I am the vine, you are the branches. He that abides in me, the same beareth much fruit." ²⁰ We do not have to sell Christianity; all we have to do is to live Christ. To proclaim this good tidings that man can and must live Christ, and to explain how, is our sole duty.

Our Lord wept over Jerusalem and you recall His piteous words: "If thou couldst understand the ways that can bring thee peace." ²¹ "If thou did'st know the gift of God." ²² Our age has discarded God but it cannot escape the God-ache. The heart of man and the heart of mankind needs its God. What goes on in the minds and hearts of men is more important in shaping the fateful future than what goes on in laboratories and production centers. There is only one thing that the world needs and that is the spiritual element. We need the moral equivalent of the atomic bomb to regain the balance for sanity and safety. We match the atomic bomb with the words of the Gospel.

No man can disregard God and play a man's part in God's world. It is heartening to note that the world is seeking the spiritual interpretation of reality. The people of our day expect especially this of us as men devoted to the service of God, that we help them attain to the supernatural life. "The world of the supernatural has become strange for them, expresses nothing for them. It is as though in them spiritual organs for the cognizance of truth, so high and so salutary, were now atrophied and dead." ²³ For too long have our people been fed on husks and kernels, synthetic food doctored and watered. They have a right to the Bread of Life. "I am come that they may have life and have it more abundantly." ²⁴ Rightly then they look to their priest for their spiritual heritage. They need it; they want it.

For together with so much corruption and diabolical malice, there is everywhere felt a powerful spiritual and religious awakening, a breath of the Holy Spirit, sent forth over the world to sanctify it, and to renew with its creative force the face of the earth. Filled with the Holy Ghost, you will communicate this love of God like a holy fire to all who approach you, becoming in a true sense bearers of Christ in a disordered society, which can hope for salvation from Jesus Christ alone, since He, and He alone is ever the true Saviour of the world.²⁵

²⁰ *John*, 15, 5.

²¹ *Luke*, 19, 42.

²² *John*, 4, 10.

²³ Pope Pius XII.

²⁴ *John*, 10, 10.

²⁵ *Ency. cit.*

V. THE CHRISTIAN WORLD

Religion is a life, and life seeks to reproduce itself; it is a leaven that is to permeate the mass; it is a fire and "what would I but that it be kindled?"²⁶ We must not adopt a defeatist attitude, we must take the offensive. Our attitude is not to be: "How can I live a Christian life in this pagan society?" But: "How can I make this pagan society Christian?" "I am not ashamed of the gospel of Christ for it is the power of God unto salvation."²⁷

We underrate either the power of God or the spiritual capacity and potentialities of man. We must not forget that at Baptism, even the infant becomes *capax Dei*. Wasn't it a lowly Italian woman, Saint Francis Xavier Cabrini, who exclaimed that the world was too small for her spiritual ambitions? Aren't the eyes of the world today focused on a peasant woman of Bavaria, Teresa Neumann, and the wise confounded? What chance did David have against Goliath? What chance did Gedeon have against the Madianites, or Pope St. Leo against Attila and the ferocious Huns? St. Francis before the Mohammedan Sultan? Has God lost his omnipotence or have we lost our faith? "This is the victory that overcomes the world, our faith."²⁸ Can God no longer do these things? God does not need numbers, just an individual or a handful as an instrument of His power. History is filled with examples of the chain reaction for good started by one man. It would not be surprising, rather it is to be expected, that a handful of men will convert Russia or America. God made this world and he still has a stake in it and he can re-order it. He who made men and redeemed them, can touch their hearts, enlighten their minds. He who calmed the winds and the waves can settle the tempests in their breasts. God can still make apostles out of blind bigots as he did out of Paul. He can raise up other zealots as John the Baptist; He can convince the doubting Thomas; He can call men from money and make them fishers of men; He can call women from vice to become saints through love. He can cure the sick and the lame as He cured the paralytics and lepers in Galilee. He can feed the hungry as He fed the multitudes in the desert or Daniel in the den. He can compensate for the

²⁶ Luke, 12, 49.

²⁷ Rom., 1, 16.

²⁸ I John, 5, 4.

baubles and trinkets of the world as He did for the hermits and monks. For centuries He has been making saints out of second-rate material. He has compassion on the multitude. St. Paul cried out in anguish: "Who will deliver me from the body of this death?"²⁹—the sting of the flesh threatening to kill the life of his soul. He heard the heartening reply: "My grace is sufficient for you, for power is made perfect in infirmity."³⁰ He found it indeed a thrilling experience: "I willingly glory in my weaknesses that the power of God may reside in me."³¹ In fact he learned and cooperated so thoroughly that he was finally able to exult: "I can do all things in Him that gives me strength."³² We know the reaction of the disciples whom He joined on the way to Emmaus: "Were not our hearts burning within us when he spoke to us on the road and when he made the scriptures plain to us?"³³ Our Holy Father, Pope Pius XI, declared:

At times grace prepares among them generous souls ready to develop most fruitful activity if they encounter a learned and holy clergy capable of understanding and guiding them. . . . The methods of an effective collaboration of the laity with your action will never be lacking if the priests will devote themselves with careful attention to cultivating the Christian people by means of wise spiritual direction and careful religious instructions, not diluted in vain discourses, but nourished with sound doctrine taken from Holy Scripture and full of unction and of force.³⁴

THE LAY PRIESTHOOD

There have been in the past two possible ways of being a Catholic—the passive and the active way. According to the first, laymen are inclined to consider themselves as the lump of which the clergy and religious are the leaven. Laymen, therefore, *hear* Mass, *attend* devotions, try to avoid sin, and leave the work of the Church to priests and religious. Unfortunately, too many people during the last few centuries have thought that this was the only way of being a Catholic. The other is, of course, the truly traditional way, which, though never lost, has been, as it were, re-discovered during the last fifty years and promulgated by all the Popes, beginning with Leo XIII. We are all made members of the Mystical Body of Christ in order to share in

²⁹ *Rom.*, 7, 24.

³⁰ *II Cor.*, 12, 9.

³¹ *II Cor.*, 12, 9.

³² *Phil.*, 4, 13.

³³ *Luke*, 24, 32.

³⁴ Apostolic Letter on the Mexican Episcopate.

Christ's life in the Church and in Christ's redeeming work. The whole Church and every member of it is to be the leaven of the whole world and of every human activity. We are *all* called completely to leaven ourselves and everyone and everything around us, to restore all things in Christ. We are made able to accomplish our common purpose by taking active part, according to our vocation as priests or as laymen, in the full Sacramental Life of the Church, which is, as Pius X said, the "primary and indispensable source of the true Christian spirit."

As every priest would certainly prefer to have his flock a leavening force, rather than a lumpish mass, so every Catholic layman would certainly rather be leaven than lump himself. And the recent Encyclical on the Liturgy, *Mediator Dei*, as well as its predecessor, *Mystici Corporis*, has made it quite clear that the leavening kind of Catholic is the only kind we are meant to be. The only questions are, then, how do laymen go about becoming more completely Catholic in the sacramental way, the Church's own way, and how can priests most effectively bring about this transformation of mentality in their flocks, with all that it implies?

The real test of Christian formation lies in the zeal and love it develops for God. If that zealous love of God is missing, the kind of love which enkindles the soul and makes it apostolic (a kind of love which is not characteristic of the average Catholic), then there must be something wrong in the ways we use to transmit its inspiring flame. We are allowing something to intercept the full power of the fire which Christ came to spread upon the earth. Until we remove that obstacle, we will be mediocre, powerless to inspire apostolic zeal. It is the obstacle of relying on natural means to the detriment of the "one thing necessary"—a preoccupation with the Martha role of service to the impairment of the Mary role of "first things first," choosing the better part which shall not be taken away from her.

Let us put it this way: We have been working more *for* Christ than *in* Christ. But the whole point of the Christian mission is the "restoration of all things *in* Christ," not *for* Christ. Working *for* Christ, we have many means at our disposal. Working *in* Christ, we have only one means. "Jesus Christ and Him crucified." One of the chief reasons why the Catholic laity today in general have so little interest and take so little active part in either the life or work of the Church is that they think of themselves in relation to the Church merely as

members of an organization—an organization which gives them spiritual benefits and which they, in return, help to support. They do not think of themselves as belonging to the community of the “royal priesthood, the holy nation,” of the Church; they do not think of themselves as living members of the organism of the Mystical Body of Christ. The first step, therefore, towards the active participation of the laity in the Holy Sacrifice, as also towards their greater interest and active share according to their vocation in the whole life and work of the Church, must be some realization of their membership in the community of the Church, of their incorporation into Christ by Baptism. In the light of these truths, they will then be ready and eager to learn what their share in this action should be; they will want to find out how to take that share more completely and actively and effectively. Thus they will realize their unity in Christ afresh, and being filled with the Christian spirit at its source, will begin more ardently to desire to communicate it to their fellow men.³⁵

The very center of Paulinism is Christ. “Everything converges on this point; thence everything proceeds, and thither everything returns. Christ is the beginning, middle and end of everything. In the natural order, as in the supernatural, everything is in Him, everything is by Him, everything is for Him.”³⁶ “So it was, brethren, that when I came to you and preached Christ’s message to you, I did so without any high pretensions to eloquence or to philosophy. I had not thought of bringing you any other knowledge than that of Jesus Christ and Him as crucified.”

One wonders if the Romans and the Corinthians, the Ephesians and the Colossians, the Galatians, the Thessalonians and the Philippians would ever have been converted if St. Paul had begun by telling them that he had come amongst them to improve their social and economic conditions, or if he had come to the conclusion that they were too wicked to receive the Gospel of Christ immediately—but rather an approach must be laid through social improvement.

The headline set by St. Paul was, of course, maintained throughout the history of the Church. In fact, one of the greatest lessons of ecclesiastical history is precisely that men were only made to realize fully their humanity through acceptance of the teaching of Christ. It was by preaching Him that Christianity proved itself to be the source, measure and nursery of all true civilization. It was by preaching Him that it tamed the Germanic hordes during the epoch of the migration of the nations, and out of barbarism evolved order.

It was by preaching Him that Patrick converted Ireland, Augustine England, and Boniface Germany. It was by preaching Him that the Franciscans

³⁵ *The Sacramental Way.*

³⁶ Fernand Prat, *The Theology of St. Paul*, II, 13.

and Dominicans in the fourteenth century covered Asia from the Volga to the Desert of Gobi with their missionary stations. It was by preaching Him, too, that the sons of St. Ignatius in later times established themselves as the spearhead of the forward march of Christendom. In short, it was by confronting men with Christ and Him Crucified that Christianity transformed and elevated society, softened and refined it, and established it firmly in law and order. Pope Pius XII (in familiar vein today): "As these evils crowd in upon us, what hope of remedy is left to us except that which comes from Christ, from His inspiration, and from His teaching, a healing stream flowing through every vein of society? Only Christ's law, only Christ's grace, can renew and restore private and public life, redressing the true balance of rights and duties, checking unbridled self-interest, controlling passion, implementing and perfecting the course of strict justice with His overflowing charity. He who could once give His commands to wind and storm who could allay the waves of an angry sea and reduce them to calm, He it is who alone can turn men's hearts to peace and brotherly love; He alone can bid the nations settle their disputes, freely and successfully, not by violence, but by the law of truth, of justice, and charity."³⁷ Yes, Christ and Christ *alone!*³⁸

The times call for a bold re-statement of spiritual principles. Christianity is properly expressed only in heroics. "It is no longer permitted to anyone to be mediocre."³⁹ "An unenlightened laity is not enough."⁴⁰ We must open up for the laity the limitless possibilities of their vocation and point out the ways in which they can fulfill the glorious obligation of that vocation of "working hard and constantly for the upbuilding and increase of this Mystical Body of Christ."⁴¹ We must display the riches of the sacramental life of the Church and the ways in which our Catholic people may once more come to enjoy their full inheritance in these riches, for the glory of God, the sanctification of souls, the re-establishment of all things in Christ.

We must provide our people with the moral chart to Christ and guide them in asserting it in all areas of human endeavor.

CATHOLIC ACTION

The very urgent wishes of the Popes with regard to *Catholic Action* have not been carried out. The laity have been eager and generous, but leadership was not advanced, proper programs not presented them.

³⁷ Easter Message, 1940.

³⁸ *Souls at Stake*, Ripley-Mitchell.

³⁹ Pope Pius XI to Cardinal Archbishop of Paris.

⁴⁰ Pope Pius XII.

⁴¹ Pope Pius XII, Encyclical on the *Mystical Body of Christ*.

As a result there was much fruitless and pointless activity which eventually led to disgust mostly because the proper nature and functioning of *Catholic Action* was not explained.

Repeatedly Pope Pius XI defined *Catholic Action* with a definition that is commonly enough known: "The participation of the laity in the Apostolate of the Hierarchy." This definition, he tells us, was given only "after due thought, deliberately, indeed one may say not without divine inspiration."

This definition gives us something exact and precise. It tells us that not every Catholic activity, therefore, is *Catholic Action*. In order to be *Catholic Action* a Catholic activity must satisfy on these points:

1. Because *Catholic Action* is a participation in the apostolate of the hierarchy, it is itself an apostolate. It is a "sending" for the purpose of transmitting Divine Life, for establishing the Kingdom of Christ. Any apostolate connotes *Action*. It does not consist in personal perfection alone. Nor does it consist in study alone. It is a mission to save my soul by means of positive action for the saving of the souls of others, and to bring a Christian spirit into society.

2. It is a *lay* apostolate. While the clergy have a definite role in *Catholic Action*, this particular apostolate itself is of the laity.

3. It is auxiliary to the hierarchy and subordinate to the hierarchy. To the Apostles and to their successors was entrusted the power to teach, rule and sanctify. The laity help the hierarchy.

4. *Catholic Action*, like the Church itself, like the hierarchy, is *organized*. It is not made up of sporadic, individual, independent efforts. It is not made up of the efforts of individuals, nor the efforts of societies when they are not organized under the hierarchy. Their actions and their activities are good and laudable and we want them. But they are not official *Catholic Action*.

5. Its supreme purpose is to restore all things in Christ. This is the purpose of the Church. This is the aim of the hierarchy. Therefore, it is the aim of *Catholic Action*. The laity, under the direction of the Pope and the Bishops and pastors, are organized to participate in the mission of bringing Christ to the world; of

bringing Him, not only to individuals, but to society—political (rightly understood), educational, economic, recreational, international, cultural, or any other kind.⁴²

CATHOLIC ORGANIZATIONS

The Church is telling us these days that no organization has the right to the name Catholic unless it be *Catholic* in dimension, in depth and breadth; and *Catholic* in its dynamics. One that exists merely for secular aims and activities is an idle imposition. It is doomed to dullness and death and may even be a drag on the overall mission of the Church. On the contrary, whether the immediate outlet be social, cultural, athletic, all activity must be *Catholic*, that is, directly concerned with the cause of God on earth. The impetus must come from the surging spiritual life within us and carry that life with it. Bridge, bowling, beer, basketball may be socially good but they are not particularly significant. What is significant is the rich flow of God's life within us and its insistent endeavor to overflow us and inundate the arid souls about us. So whatever be its name and work, there can be but one purpose, one common purpose: to intensify that inner life through the common activity and to direct its flood onto the parched lands. The times are too critical, the issues too raw, to permit bickering over a per capita tax, a donation to the Red Cross, or over who will pour tea.

An example of the false principle in practice would be to have parochial fashion shows for women who are already jeopardizing their soul's salvation by an inordinate interest in clothes. Another is parochial emphasis on sports for men who are already neglecting their Christian and patriotic responsibilities in pursuit of sports. Even in the hierarchy of psychological urges there is usually something higher to appeal to than vanity and playfulness. The lady parishioner who puts on the latest creation is less disposed if anything to put on her Creator. The virility of sports is not so contagious that religion will get it by contact. I realize that these things are merely "come-ons" to attract the people and are usually quite distasteful to the priest who uses the technique. It is my experience that such methods actually repel the people who *would* go to get pure and unadulterated religious training. If religion does not attract people in a day when people are hungry for a faith, it is not because religion is lacking in secular glamor, but because religion is being spiked with adulterating syrups—We are not looking for tricks and tactics artificially devised with which to lure the men into the churches. If

⁴² *The Sacramental Way*, chap. 30.

men currently find juke boxes, beer and sports inordinately appealing, that has nothing to do with us. From us they want some evidence of the Ideal, an ideal which when acquired will give them a joy, a stimulation and a virility that they are seeking now in the juke boxes, beer and sports.⁴³

We can easily orientate all our organizations to the apostolate if we only inform them with the Christian ideal. Every human being needs that star of an ideal to follow, a vision, a consciousness of destiny, a cause to which to dedicate himself. Give a man a slogan to flaunt, convince him that he has an ideological mission, saturate his mind, inflame his will, activate his imagination, and you energize all his faculties. The undeniable idealism, nobility, heroism, loyalty, megalomania if you will, basic in each man will convert him into an obstreperous crusader: he will talk that cause and shout it, insinuate it and obtrude it; eat it, sleep it, dream it, die for it—in fine, he will live it.

EDUCATION

“In no field of social activity has Secularism done more harm than in Education.”⁴⁴ Education has successfully established the theory of a neutral natural order, especially on the higher levels, so as to deceive even the elect. Our secularist educators have assumed that typical American schooling is *public* schooling, and that public schooling essentially is non-religious. And further they have succeeded in making us responsible for the burden of proof to the contrary. And of course there is no checking the headlong process. Writing on the Report of the President’s Commission on Higher Education, Dr. Martin McGuire, a member of the Commission, comments: “This report is not secularistic. It represents a naturalistic, materialistic philosophy, leading to a totalitarian democracy. It propounds Democracy as a Religion; envisions the public school as the Temple. Catholic education, therefore, is non-conformist.”

How necessary it is, then, that we adhere to the Catholic philosophy of education as formulated by Pope Pius XI: “to form Christ in the souls regenerated by Baptism. . . . It is clear that there can be no true education which is not *wholly* directed to man’s last end.” All learning must minister to the Christian life: to teach man his dignity, to

⁴³ Ed Willock, *Integrity*, Sept. 1948.

⁴⁴ Statement of the American Hierarchy, 1947.

develop his nature, to direct him to his destiny. Else it is sterile and futile. All arts must be ordered to the Faith and by the Faith. All research must uncover God through the data of His creation; scientific facts are clues to the identity and motives of God. Religion is inseparably bound up with our culture. No person is really educated who is not led to the knowledge and experience of the inspiration of the Christian Revelation. Action without moral directives is below the human level. God is an inescapable fact and the responsibility of men and nations to God for their actions is the only conviction that will orientate mankind and the only synthesis of scholarly disciplines.

"What then will this child be?" It is immaterial whether he be an engineer, lawyer, doctor or accountant; a successful business man is not the end product of a Catholic education. But he must become "Another Christ," a saint. In informing the mind we must form the soul. It is all-important that we learn how to educate religiously. The obligation is not satisfied by a cross on the building, religious garb in the classroom, prayer at the opening of class, and a formal period in Catholic doctrine. Where are our Catholic graduates? Are we so busy installing secular school systems in our institutions that we neglect the essence of Catholic education? Aren't we preparing men to *fit into*, rather than inspiring them to *make over*, the present social order of things? Both Pius XI and Pius X have called for Catholic Action cells in our schools. There is room for leadership in making our schools seminaries of Christian growth. "And the child grew and became strong in spirit . . . until the day of his manifestation to Israel."

SOCIAL SERVICE

The great issue of our times lies between those who place the light of human reason first and those who subordinate the clarity of reason to the darkness of Faith. The one seeks to reform society by means which are clear to man and accordingly places entire trust in human power, activity, organization, genius, political action. The Catholic reformer, however, knows that man will be redeemed only by the blood of Christ. The apostle's value is measured not by his genius or position but by the intimacy of his union with Christ. It is as a member of Christ's Body, the Church, that the apostle bears fruit. The

Catholic revolutionary places all his trust in essentially supernatural means, in the Passion of Christ, in the sacramental means by which that Passion is applied to souls.⁴⁵

The religion of secular mentality is *service*. Secular sociologists are beginning to recognize in a case a fellow-man. Their idea of social uplift is to substitute cleanliness for holiness, to empty the garbage and install plumbing. One is given medical care that becomes absorbed in the disease and overlooks the person. But the proper object of social and medical care is the human being, who is pre-eminently spiritual. Our modern method will de-louse a man, but who will free him from his weaknesses? It gives vitamins and penicillin—who will inject the grace of God to clarify his vision and move his will? The Christian looks upon his fellow-man and sees in him, Christ. Christianity orientates a man to God, releases him from his environment on the wings of faith, hope and charity; tries to improve his conditions but at the same time reminds him that poverty is a privilege, suffering an opportunity. The mission of the Church is not to make the poor rich, but the rich poor and all holy.

Secularists are giving more and more service as their outlet for an increasing humane social awareness; Catholics and Religious are converting charity more and more into a business. Which is more effective: the Community Chest or the Folly of the Cross?

Incorporated into the Mystical Body of Christ, filled with his life, taking part in His Action, growing together towards "the measure of the age of the fullness of Christ"—what should be our impact, our effect on the world? How can we best allow Christ to use us as His instruments in every sphere of human activity, and so take our part in His re-establishing of all things in Himself? How, in particular, can social and economic life, labor relations, interracial relations and international relations be re-ordered, revived and thus re-made, according to God's will, into some earthly foreshadowing of that perfect Peace of Christ in the reign of Christ which is the Kingdom of God? ⁴⁶

Pius X has said that "the primary and indispensable source of the true Christian spirit is the active participation of the laity in the sacred mysteries." Christianity is properly expressed only in heroics. The apostolate is by definition the radiation of Christ. It must be

⁴⁵ Dr. Paul Hanly Fursey, *Fire on the Earth* (vide *American Ecclesiastical Review*, January 1949).

⁴⁶ *The Sacramental Way*, Section VI.

universally understood that before Catholic social principles can be applied to society, a return to Christ is necessary; therefore, the most vital and most important thing is a spiritual apostolate, the direct presentation of Christ to men—preferably by personal contact.

There is only one hope for society now and that is hope in the supernatural. The doctors, (worldly wisdom) have failed. Let the priests take over, including Lay Priesthood. The only people that can save society are those who give their whole lives to doing so. The Lay Priest will apply the Extreme Unction of Catholic Action and it will restore the health of the patient, if it be for the good of its soul.⁴⁷

“In view of the greatness of the disaster which has overtaken mankind . . . there can be only one solution: back to the altars from which innumerable generations of our faithful ancestors received the moral power to master their life’s tasks.”⁴⁸ Pope Leo XIII declared that the social problems can be settled only by the spirit of charity, which spirit is had only in the center of charity, the Holy Eucharist.⁴⁹

PROFESSIONS

Our Catholic professional men have an obligation under the Catholic Action principle: The apostolate of like to like. And yet we see the professions plunging headlong into crass materialism. This is noticeably true of the medical profession which has fallen from its high estate. “Modern medical practice is sinking to a veterinarian level by studying man as if he were a horse instead of a human being with a spirit. A doctor must train spiritually as well as physically. Fifty percent of sick persons need prayer more than pills; aspiration more than aspirin, meditation more than medication.”⁵⁰ An animal has no conscience, no judgment to face. But when a human patient is directed to violate the laws of God, a spiritual crisis is precipitated and the patient is not relieved but emotionally upset and deeply harmed. The object of medical care is the human person: to wound a person in one’s soul is, under any pretext, a base betrayal both of the person and of one’s profession. The rise of psychiatry may well be due to the neglect of the soul in medical practice.

⁴⁷ Peter Michaels, *Integrity*, November 1947.

⁴⁸ Pope Pius XII, Christmas Message, 1941.

⁴⁹ *Mirae Caritatis*.

⁵⁰ Dr. Herbert Ratner, Loyola U., Chicago.

THE PARISH

The parish is a miniature of the Church. It is the visible embodiment of the Church in little. Like the Church it is functional, subsisting and growing on the Sacraments. Like the Church it is communal, one in worship at the altar of Sacrifice, one in Communion at the Holy Table, one in prayer in the Divine Praises, one in charity in the works of mercy. Without these marks of sacramental function and corporate community in Christ, there can be no living parish. For the living parish is the visible, tangible, replica of the living Church, which is Christ. The living parish, is, so as to say, the neighborhood Christ, daily ascending His Mystical Calvary in the Mass, daily dispensing the Bread of Life, saying the words of forgiveness, praying to the Father, teaching the Gospel, Comforting the afflicted, and gathering those who are scattered like sheep without a shepherd;—thus the neighborhood Christ goes about doing good. The parishioners of the living parish think and act in full awareness of the integral part in this Christ-life and Christ-action. The Mass is their sacrifice, not a private affair of the priests, and to it they bring hearts and voices and gifts. Communion is their Banquet, and they come joyfully with peace and good will to all their fellow guests at the same table. The Church's "Voice of Praise" is their common treasure of prayer, and by it they understand that Christ prays to the Father through them. The feasts of the Church are their feasts, helping them to "redeem the time" within the Christ-life and to sanctify the rhythm of nature with that of grace. The charity of the Church is their charity, urging them to radiate the Christ in them throughout the parish in Good Samaritan offices for the needy and those who have gone astray.⁵¹

A parish is a spiritual union animated by the same soul—Holy Spirit; alive with the same life—Christ; flourishing through the same strength—grace; doing the same work—the liturgy. A parish functioning vigorously as the Body of Christ,—what a power in a community!

THE FAMILY

The family is the basic unit of society. The home is the nursery for earth and heaven, the school of the world. The home is the garden of our manhood; it is there that we find the roots of our character, the sustenance of our quality. The family is ordained to meet all man's basic needs, physical, material, financial, emotional, spiritual. The members provide a social circle; they create a moral atmosphere; they form a Church in miniature. They provide material support and financial assistance; they care for their own sick and aged. Any weak-

⁵¹ *The Sacramental Way*, Chap. I.

ening in the social fabric means a weakening of the family structure. The greatest threat to society is our homes. I propose to you an ideal home—the very heart of Christianity. A home where there is no scandalous conduct on the part of the adults, but where there is devotion and respect justly merited and freely given. A home where authority is temperately and judiciously exercised, obedience willing and prompt. A home where the father qualifies for his position as king, where the mother rightfully reigns as queen, and where the children are loyal, loving subjects. A home where there is a family shrine—an Enthronement of the Sacred Heart—at which family prayers are offered to the Head of the Family daily. A family at prayer is a family at peace. Common prayer is a boon and a bond for a family. A home where all are up early of a Sunday morning. No mad scramble for the cheap comics; all are seriously preparing for the family worship at the Family Mass, all about to breakfast together at the parish Banquet. The Family Mass—not the Orphans Mass. A home where the Sunday is the Lord's Day, reserved for family worship and family living. A home where, when the priest enters, they extend holy water, and beg a blessing. A home where the emphasis in training is not on health and hygiene and play and clothes, but on what pertains to the formation of a Christian soul—conscience, religious faith, the spirit of self-denial, an apostolic zeal.

Such a home bespeaks parents that have achieved mutual adjustment and understanding and who then devote themselves and their energy and time to planning wholesome life-in-the-family, to developing a family spirit. Such a home bespeaks parents that are conscious of their responsibility of supervising the whole training of their children; parents jealous of their prerogative as home-builders; parents that do not yield their rights and duties to the school, or the club, or the Church, or the playground, the movies, the comics, the radio, or any community activity or agency. Such a home alone is a fitting tabernacle for that "Holy Thing"—the Sacrament of Matrimony.

We must rally our people about the banner of decency and take a definite stand against public evil: on the screen or stage or in entertainment in general; in all printed matter; in advertising; in fashions. The moral implications for Catholics engaged in those very activities must be clearly laid down. Guidance for those in politics and professions is provided by the Rev. Dr. Francis Connell; a higher way indi-

cated by Peter Michaels.⁵² We must tackle the world where it is strong, not where it is weak. We must show local and national leaders that public security and prosperity lie within the framework of the Christian tradition. We must show financiers and industrialists the far-reaching responsibilities of justice and integrity. We must show sociologists the glorious principle of the Mystical Body, Christ identifying His own Self with the very lowest. We must show the pedagogue the celestial goal of all training. We must show the mechanic and the laborer, the secretary and the stenographer and clerk and maid, the lofty philosophy of the Carpenter's Son. We must show father and mother the pattern of the Holy Family. We must show ardent youth that love is as sacred as the union between Christ and His Church. We must show each ambitious man that he finds self-realization and becomes Superman, *Supernatural* man, indeed, when he empties self of self and puts on the Lord Jesus Christ. We must concentrate on our objective: the forming of Christ in the hearts of men. We must not range too far afield. Our interest in education, drama, labor-management, rural life, athletics, is justified only by the aim to create an environment in which children of God may properly develop. Let us drop everything else for the time being. A united inspired effort must be made to bring the whole social order into conformity, at all levels, with Christianity.

The Church of God can meet the current challenge only with the mind—the mass-mind—of Christ. We must form and send forth redeemed, sanctified, spiritualized men, apostles baptized by the fire of the Holy Spirit, to reform the world. And it is the laity that must be the apostles. The Church is spiritual, the world is material. The field of the Church is doctrine, worship, moral guidance. The Church is not in business, in labor or management, in politics, in family relations. The reconciliation between the Church and society is found in the individual Christian, who is at once both a member of the Church and a citizen of society. It is the individual lay Catholic that must bring Christ to the world.⁵³

Pope Pius XII wrote: "I can write encyclicals, I can write about social doctrine, I can speak on the radio, but I cannot go into the

⁵² *Morals in Politics and Professions; Designs for Christian Living; This Perverse Generation.*

⁵³ Michael de la Bedoyere: *Christianity in the Market Place.*

factories, into the shops, into the offices, into the mines . . . where the great campaign to root Christ out of men's hearts is being fought and is succeeding. . . . Nor can Bishops do this, nor priests, for these places are closed to them. Therefore the Church needs thousands and thousands of militant lay missionaries, representatives of the Church in their working environment."

There are so many bright signs of a Second Spring to be found in the authentic, heroic movements being carried on by lay people today. Indeed, I maintain, that priests and religious had best look to their laurels. These lay movements are deeply rooted in the fertile soil of the Apostolate: the interior life. Apostolic endeavors are the flowering of the interior life, the compulsion of love of God that drives them on.

It is to bring this dogma of the Mystical Body to the man in the street that the Catholic Worker is dedicated. The man in the street can be reached only through the humanity of Christ. Only the Christian works of mercy will reach the masses now. Our model, Christ the Worker, fed the multitude; our fellow-members in the Mystical Body must be clothed and fed. Working together builds spirituality, sense of fellowship, responsibility, strong, personal bond.⁵⁴

As Baroness de Hueck has said:

"Our program . . . On the principles of the Mystical Body, which lead to Christian sociology, which is the cornerstone of Christian reconstruction."⁵⁵ Some of the current apostolic movements are the following: Young Christian Workers, Association of Catholic Trade Unionists, Legion of Mary, The Catholic Worker Movement, Friendship House in Harlem, Il Poverello House in Washington, D. C.; Ladies of the Grail, Center of Christ the King for Men, Lay Retreat Movement, Cana Conferences, Rural Life Program, Interracial Conferences, FEPC, Labor Schools, the Sodality Program, the Christopher Movement, *Integrity* magazine, Lay Auxiliaries for the Missions, Secular Institutes.

Here is the challenge of Cardinal Suhard:

A call to action! You have no right to await events, as do those who have no belief, because events await you. If you are not in the midst of things, anything may happen because there will be nothing to put a halt to the forces that threaten you. If you are there, you can give your contribution to

⁵⁴ Dorothy Day.

⁵⁵ Baroness Catherine de Hueck Doherty.

the guidance of events, in full submission however to the Will of God. It is truly a call to action. This return to God should not be for anyone a reason for inaction, justifying criticism of others who are doing things. We must remember that faith without deeds is a dead faith. It is not a question of acting less, but of acting more, of acting everywhere. It must not be, at the very moment when the world has its eyes fixed on Christians, and the Church on her children, that these should betray their duty, the hopes of all, and the confidence placed in them. Priests and lay people face a task which readily absorbs all their powers of loving, of doing and of self-dedication.⁵⁶

VI. THE FRANCISCAN SOUL

"Praeco sum Magni Regis." Who should be on fire with the love of God but the seraphic friar? Who should be striving more manfully to restore the temple of God than the son of Francis? There is no call for a general essay on the Franciscan spirit and its application to the world today, just as I felt it superfluous to dwell at length on the *Commission of the Clergy* (III). I would recommend to you a renewed study of the Encyclical Letter, *Divina Providentia*, (1947) of the Most Reverend Pacificus M. Perantoni, Minister General of the Friars Minor. It may be stimulating to read the stricture on the clergy, secular and religious, in the work of Papini, *The Letters of Pope Celestine VI to all Mankind* (chap. 2-4).

My aim is to urge the formation, adoption of a program for the Lay Apostolate. Do I suggest such a program? To do so is neither my precise purpose nor competence. That is why I bring my appeal to the *Franciscan Educational Conference*, feeling that your enlightened minds and profound considerations, may evolve from your vast erudition and varied experience, the proper characteristic program. Plainly and bluntly: *We have a mission to the people*. We are closest to the people. Right now our Order in the United States stands responsible to God Almighty for countless of His precious souls. What we are doing is irrelevant. How can we do better? How can we do yet more? I quote from the Address of the Very Reverend Mathias Faust, Delegate General, O.F.M.⁵⁷

The means consists in the formulation of a new Program of Work for the Order generally. We are passing, or have passed, from a missionary status

⁵⁶ Emmanuel Cardinal Suhard, Archbishop of Paris, Easter Pastoral, 1948.

⁵⁷ Delivered at the Meeting of the North American Provincials and Commissaries O.F.M., St. Louis, November 1943.

into a more regular uniform and stabilized status. It is time that the superiors of the Order take counsel as to the kind of work upon which they seek to concentrate. The pioneers of our Provinces took over parishes. They did well, but can we consider this work permanent? Do we train our young men to be pastors or friars? How long is the Hierarchy willing to give us parishes or leave us those that we have? Is it really our work? How does the "vita monastica" fit into this work? Again, are we doing our share in the spiritual upbuilding not only of our people but also of the secular clergy? I refer to Missions, to Retreats, including Retreats for priests, to the management of Retreat Houses for priests and the laity, to the Third Order. That is the work the Hierarchy demands of us. For that work our Order was founded.

By all means let us get control of high schools and especially colleges. It was the principal work of our Fathers before they came to this country. We should have more ecclesiastical seminaries, minor and major. Our Order is eminently fitted for this work.

A broad and appropriate field of work is indicated right there. I must state that I disagree with regard to the matter of schools and colleges. Practices of national groups have too frequently been assumed to be genuine Franciscan traditions. The wandering mendicant looks mighty forlorn, if not incongruous, in a cage. We can get further direction from the Letter of the Most Reverend Minister General, O.F.M.:

Let us take first of all the secular clergy. . . . Now, what are we Friars Minor but plain and lowly auxiliaries for these priests out in the world . . . a plain helpmate subject to associating his services with the secular clergy in the duties of the apostolate. . . . As to the laity, they are of every kind and mentality, believers and unbelievers, people who love their religion and who neglect it, lowly people and proud, poor and rich, pursuing various interests, professing various doctrines, addicted to various opinions. Now, to succeed in our apostolate among the laity, nothing is more effective than that flower of St. Francis known as preaching by good example—as the golden book of the Little Flowers of St. Francis so quaintly tells us our Seraphic Father did once with his companions in Assisi. Are we following the example of our Father and Founder? By no means! The way we act suits a man of the world sooner than of the cloister, and we show up in public not as legitimate but spurious Friars Minor. Hence the lamented barrenness of our apostolate.

There are also certain pious unions and organizations of lay people with whom we might join our endeavors, since they are engaged in the hierarchical apostolate of the Church in what is called *Catholic Action*. As dearly beloved children of Mother Church, these people are worthy of our loving attention and cooperation. Among them we deem worthy of mention the Society of St. Vincent de Paul in aid of the poor, as well as members of so many other societies, unions and aggregations which especially in our times have begun to multiply in a marvelous way for the benefit of the populace of every age, sex, and condition, in needs of every kind. What effort, I ask

you, and what help are we affording these just and provident people? And the reasons with which we try to excuse our inaction at times—are they in harmony with the Seraphic spirit of the Friars Minor and the nature of the world apostolate we are supposed to be exercising? ^{57b}

I was very much interested to read some months back that seventy five Capuchin priests from all parts of the world held a special congress in Rome, for this precise reason: to consider a modern apostolate to bring the life of Christ to the world. The words of our Holy Father addressed on that occasion to the Most Reverend Clement Neubauer, Minister General, O.F.M.Cap., are pointed and significant: the intensified labor of priests is needed “not only in the churches—where very often those in most need do not go—but also in the fields, shops, factories, hospitals and prisons and in any way in the midst of the workers, becoming brothers to brothers to win all to Christ.” The report further states: “His Holiness observed that the Capuchins have always had the care of people of humble station as their special apostolate.” ⁵⁸ This is so reminiscent of Pius XI: “Go to the workingman, especially where he is poor; and in general, go to the poor.” ⁵⁹

What do we read into the fact that our Holy Father St. Francis is the Patron of Catholic Action?

Let us concentrate on special services, aimed to supplement the routine pastoral care of the diocesan clergy. From the fruits of our meditation and study we should provide the leadership for the apostolate of the day. Retreats for all, and Missions, occasional preaching, confessional work, spiritual guidance, marriage counseling and youth guidance. If we adhere to the spiritual line, stress the interior life, teach its organic development—to the lay people, to religious, to priests—if we be men of the spirit, imparting the spirit, from the conviction of sanctity, through personal conduct, personal contact, preaching and writing, then will we be satisfying the exalted responsibility of being Franciscans. Advocate the Franciscan way, stress the Franciscan devotions, and we contribute the Franciscan soul.

In the *Third Order* we have a school of perfection approved and proven. Our people are seeking blindly and desperately for the Third Order. It should be a dominant influence in American society. Every Franciscan is a Third Order Director and would earn a refulgent

⁵⁸ *Acta Apostolicae Sedis*, XL (1948), 551.

⁵⁹ Pope Pius XI, Encyclical *On Atheistic Communism*.

crown by spending his days directing people to the Third Order and directing people in the Third Order. And a program should be conducted for Tertiaries of the clergy. Surely you have noticed that the truly apostolic and heroic movements of the day are all frankly Franciscan. They appeal to the Franciscan way of life; they inculcate charity and poverty—indubitable marks of every reform in the Church—which alone will shock this world out of its material complacency. And yet the Franciscan Order is in no way affiliated with these movements! Will we shamefully yield our leadership, our heritage, our history? For it is thus attested that we are peculiarly fitted for the apostolate of the day. The *Franciscan Soul* is the precise solution to the basic problem of the day. Francis is eternally enshrined because he solved the problem of life, of life at an hour analogous to ours. He showed men how to use the good things of life so as to be free to exult in the love of God. Our country is singularly endowed with the good things of life, blessings from God indeed. Right reason tells people that these are not evils in themselves; yet the tragedy of Eden recurs. How, then, are they to be used so as to impel to God and not distract from God?

St. Francis showed the sacramental way of life: he saw all things in God and God in all things. "He drew all things to himself because all things drew him to God." He exulted in nature and in life because they were the bounty and beauty of His God. They were to be used for the honoring of God, for the attaining of God—the only Good. Man lives in the temporal order and must become a saint through the spiritual ordering of his daily living. Who but a son of Francis is better qualified to show this sacramental way?

DISCUSSION

AIDAN CARR., O.F.M.Conv.:—Fr. Keller's Christopher Movement is taking a practical, a "do something" view of Christian guidance in the modern world. This energetic and providential organization plans, within the year, to set up some thirty centers of Christian formation throughout the nation. Their purpose is to equip laymen with Christian concepts of man, his dignity, his destiny, and God's place in "man's world." Qualified teachers will devote themselves to instructing adults in the basic elements of a Christian social order as well as in the techniques of achieving it. Christopher militants and leaders will be trained for and exhorted to secure positions of influence in communication, writing, education, labor, and government. In short, those with the Christopher message and mentality will be

guided into all the fields of activity where Christian principles can be poured, as antibodies, in the mainstream of American life. Unchristian and subversive groups have been doing this right along—forming leaders to form (false) ideas among the masses. The Christopher effort should go a long way to combatting noisesome “isms” on their own grounds. Every cooperation ought to be given this movement by those interested in Christian (Catholic) guidance. As Fr. Keller loves to remind us, “It is better to light a single candle than to curse the darkness.”

THE REORIENTATION OF MORAL TEACHING AND GUIDANCE

DONALD WIEST, O.F.M.CAP.

It is recorded in the Gospels that one day a rich, young man came to our Lord and said: "Good Master, what good work shall I do to have eternal life?" Our Saviour told him to keep the commandments, and mentioned some of them by name. The young man replied: "All these I have kept; what is yet wanting to me?" Jesus answered: "If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me."¹ The youth sincerely sought a code of conduct that would lead him to his eternal life. Our Lord not only reminded him of the commandments but also proposed to him a more perfect manner of life. The Church is commissioned by our Lord to teach the Christian religion in all its fulness and to lead men to the attainment of their supernatural end, the perpetual praise of God in the beatific vision. Just as the young man sought guidance from Christ, so do the faithful look to the Church for guidance in their conduct. And the Church is bound to explain the norms of Christian living not only according to the law of nature but also according to the fulness of Christ's revelation and Gospel. These norms of Christian conduct have been developed, arranged in a systematic order, and applied to the many and varying kinds of human activity. This science of Christian conduct is called *moral theology*.

In the present paper it is my aim to treat of (1) the present status of moral theology as a branch of knowledge, (2) the need of certain reforms for the sake of better and more positive Christian guidance in the present day, and (3) a means proposed to bring about the desired reform and reorientation, namely, a graduate course of moral and pastoral theology.

¹ Mt., 19, 16-29; Mk., 10, 17-30; Lk., 18, 18-30.

I. THE STATUS OF MORAL THEOLOGY TODAY

The first hundred years after the Council of Trent have been called the golden age in the science of moral theology.² Thereafter, a decline gradually set in. Various factors contributed toward this deterioration; for instance, the two extremes in moral teaching, laxism on the one hand and Jansenistic rigorism on the other; the abandonment of scholastic philosophy in favor of the philosophy of Descartes, of the rationalists and of Kant; gallicanism; and the political upheavals of the times.³ Towards the end of this period, Saint Alphonsus Liguori appeared on the scene like a bright star on a dark firmament.

Saint Alphonsus lived in the eighteenth century.⁴ His *Theologia moralis* and *Praxis confessoriorum* were written to supply the need for a practical manual of moral theology and of confessional practice for the use of the home missionary priests of his newly founded Congregation, a manual freed from the rigoristic Jansenistic opinions so prevalent in his day.⁵ He used the *Medulla theologiae moralis* of Busenbaum as the basis for his *Theologia moralis*; but he expanded it with his own commentary; he thoroughly studied the works of his predecessors, the great moralists, and in particular, the *Salmanticenses*. He made no pretence at originality but wisely culled and collected the best opinions and principles of his predecessors into a handy and practical manual. His approach was not primarily speculative, but but eclectic, casuistic and practical.⁶ One writer has this to say about the *Theologia moralis*:

A short glance through the table of contents indicates that Alphonsus was above all interested in the principles governing the laws of morality, and in their application to particular instances of conduct, taking into consideration the motives animating souls subject to the laws of morality. His book is thus a thorough, complete and clear treatment of practically every possibility known to the eighteenth-century individual for keeping or breaking the law of God. It is replete with solutions for each moral problem posed, drawn

² Thomas Bouquillon, *Theologia Moralis Fundamentalis*, (ed. 3a, Brugis: C. Beyaert, 1903), p. 111; Arthur Vermeersch, *Theologiae Moralis Principia*, (4 vols.) ed. 3-4a, Romae: Apud Aedes Universitatis Gregorianae, 1944-1948), I, 31.

³ Bouquillon, *op. cit.*, p. 129-132; Vermeersch, *op. cit.*, I, 33; Aertnys-Damen, *Theologia Moralis*, 2 vols., ed 14a, Torino: Marietti, 1944), I, xxxi.

⁴ Born in 1696, died in 1787.

⁵ Francis X. Murphy, "The Moral Theology of St. Alphonsus Liguori"—*Thought*, 23: 610, Dec. (1948).

⁶ Bouquillon, *op. cit.*, p. 140, note 7.

from the dictates of logic and common sense, as well as from a full consideration of the opinions of every author with whom Alphonsus came into contact, given briefly but with circumspection. It is composed in a clear, orderly style. As Alphonsus himself remarks in the preface, it should be capable of giving the diligent reader a fairly good grasp on both the principles and the practical uses of the science of moral theology. He makes no pretense whatever at originality. He candidly confesses his dependence upon his predecessors. But he does succeed in bringing a new spirit and a new direction—along practical lines—to a most important subject for the ordinary Christian's daily way of life.⁷

In another passage this same writer says:

Saint Alphonsus' most pressing claim to consideration as a first-class moralist lies in the fact that he insisted so strongly upon an empirical approach to the discipline of absolving, guiding and saving souls. Secure in a thorough grasp of the principles of the science as laid down by the Scholastic theologians, and in particular by St. Thomas, Alphonsus Liguori demonstrated the need of using absolute common sense in their application, while taking into consideration not *a priori* estimates of the construction of the soul, and the working of grace, but a clear, competent knowledge of the everyday life of individuals, their psychological construction, their passions, impulses, temptations, the actual graces they receive, and the aspirations that enter into and have a bearing on their actions and judgments. It is for this service that he is deservedly honored by the Church as a Doctor and Prince of Moral Theologians.⁸

At first the *Theologia moralis* was not well known, but, after the author's canonization by the Church, its influence spread far and wide.⁹ Many new manuals and compendia of moral theology were composed and were based upon the methods, doctrines and prudent decisions of Saint Alphonsus.¹⁰

The second half of the last century witnessed a general revival of the ecclesiastical sciences.¹¹ Pope Leo XIII ordered the reintroduction of scholastic philosophy and theology.¹² Great progress was made in scriptural studies and in church history. The codification of canon law provided the occasion for a flowering of the science of canon law.

⁷ Francis X. Murphy, "The Moral Theology of St. Alphonsus Liguori"—*Thought*, 23: 613, Dec. (1948).

⁸ *Ibid.*, p. 617.

⁹ Aertnys-Damen, *Theologia Moralis*, I, xxxiv-xxxv; M. de Meulemeester, "Introduction de la Theologie Morale de St. Alphonse de Liguori en Belgique"—*Ephemerides Theologicae Lovanienses*, XVI (1939), 468-484.

¹⁰ Bouquillon, *Theologia Moralis Fundamentalis*, p. 157.

¹¹ M. J. Congar, "Theologie"—*Dictionnaire de Theologie Catholique*, XV, col. 435-447.

¹² Leo XIII, litt. encycl. "Aeternae Patris," 4 aug. 1879—*Leonis XIII Pontificis Maximi Acta* (23 vols., Romae, 1881-1905), I, 255-284.

Moral theology too shared in this regeneration.¹³ A large number of manuals or textbooks for seminary courses and compendia for the use of confessors were published.¹⁴

Though the end of the last century gave promise of a great development in the science of moral theology, these hopes have not been entirely realized. The present status of the science has often been criticized by eminent men in this field.¹⁵ There is considerable room for improvement even if some of the criticism may be exaggerated.

A. Moral Theology too Limited in its Scope

Moral theology today is predominantly Alphonsian in method and viewpoint. Its purpose is conceived as primarily practical: to train confessors for the proper discharge of their duty of absolving from sins.¹⁶ While necessary and good in itself, this practical, narrow scope implicitly assigned to moral theology has considerably retarded the development of the science.

¹³ E. Dublanchy, "Morale (Theologie)"—*Dictionnaire de Theologie Catholique*, X, col. 2451-2453.

¹⁴ Bouquillon, *Theologia Moralis Fundamental*, p. 157; Vermeersch, *Theologiae Moralis Principia*, I, 34.

¹⁵ James W. O'Brien, "The Priest and Modern Moral Theology"—*American Ecclesiastical Review*, 98:29-41, Jan. (1938); Ivo Zeiger, "Katholische Moralthologie heute"—*Stimmen der Zeit*, LXXXIV (1938), 143-153; Ivo Zeiger, "De conditione Theologiae moralis moderna"—*Periodica*, XXVIII (1939), 177-189; C. C. Martindale, "Catechist and Catechism. IV."—*Homiletic and Pastoral Review*, 37:364-370, Jan. (1937); G. C. MacGillivray, "Commandments and the Virtues"—*Clery Review*, 31:15-22, Jan. (1949); Editor, "Morals and Modernity"—*Blackfriars*, 24:401-405, Nov. (1943); G. C. Waffelaert, "De methodo seu modo procedendi in Theologia morali"—*Ephemerides Theologicae Lovanienses*, I (1924), 9-14; B. Merkelbach, *Summa Theologiae Moralis*, (3 vols, Parisiis: Desclee de Brower et soc., 1931-1936), I, 19; E. Dublanchy, "Moral (Theologie)"—*Dictionnaire de Theologie Catholique*, X col. 2408-2423; Vermeersch, *Theologiae Moralis Principia*, I, 4-7, 13, 34-35; R. Garrigou-Lagrange, *Christian Perfection and Contemplation* (St. Louis: Herder, 1939), p. 13; etc., etc. Cfr. also Aertnys-Damen, *Theologia Moralis*, I, xxxv.

F. Tillmann and others pleaded for an exposition of moral theology more suitable for preaching (*theologia moralis kerygmatica*), a moral theology giving greater prominence to grace and the imitation of Christ and a social moral theology of the Mystical Body of Christ (*theologia moralis gratiae, theologia moralis socialis*). Tillmann himself wrote vol. III (*Die Idee der Nachfolge Christi*, Dueseldorf, 1934) and vol. IV, 1-2 (*Die Verwirklichung der Nachfolge Christi*, Dueseldorf, 1935-1936) of the collection *Handbuch der katholischen Sittenlehre* edited by him. Cf. also Noldin-Schmitt, *Summa Theologiae Moralis*, I (ed. 27a, Oeniponte: Felician Rauch, 1940), 2.

¹⁶ O'Brien, "The Priest and Modern Moral Theology"—*American Ecclesiastical Review*, 98:30-31, Jan. (1938); Aertnys-Damen, *Theologia Moralis*, I, xxxv.

The positive and speculative method of studying moral theology in former times has been greatly abandoned in favor of the casuistic approach.¹⁷ The desire to present ready, practical conclusions for the confessor has led to the neglect of a more profound and scientific study of the theory and principles of human, Christian conduct. The writers of the manuals of moral theology tend to content themselves with culling the principle conclusions from previous writers.¹⁸ So often these conclusions and opinions of older writers are blindly accepted without much critical evaluation as to their validity in altered circumstances and without careful distinction between the solidly established principles and the mere opinions or more plausible practical conclusions made by these writers to fit the circumstances of their age.

Since the primary duty of the confessor is to judge the sins committed and the dispositions of the penitent and to give absolution if the penitent is disposed, the study of moral theology has, to a great extent, been narrowed down to the study of man's obligations under sin, especially mortal sin.¹⁹ Thus, it tends to become a study of spiritual pathology, a classification and cataloging of mortal sins and an analysis of the various factors which affect their specific distinction, their objective and subjective gravity.²⁰ Man's obligations under venial sin do not receive much attention. Human acts which are morally good, though not obligatory but only of counsel and more perfect, are omitted from moral theology and left to ascetical theology.²¹ Yet moral theology should be the science of Christian conduct according to the Gospel in all its phases.

Due to the practical, casuistic approach and the aim of training confessors, the moral theology manuals arrange the material according to the Decalogue, the particular states of life and the commandments of

¹⁷ Aertnys-Damen, l.c.

¹⁸ Vermeersch, *Theologiae Moralis Principia*, I, 35.

¹⁹ O'Brien, "The Priest and Modern Moral Theology"—*American Ecclesiastical Review*, 98:29, Jan. (1938); Joseph Mausbach, *Catholic Moral Teaching and its Antagonists*, translated by A. M. Buchanan, (New York: J. F. Wagner, 1914), p. 69-70.

²⁰ James T. Cotter, "Teaching Moral Theology"—*American Ecclesiastical Review*, 70:413-415, April (1924).

²¹ Cotter, l.c.; O'Brien, "The Priest and Modern Moral Theology"—*American Ecclesiastical Review*, 98:32-33, Jan. (1938); Vermeersch, *Theologiae Moralis Principia*, I, 4-7; T. Slater, "The Confessor's Standard of Morality"—*American Ecclesiastical Review*, 68:38-43, Jan. (1923).

the Church; they also include a considerable amount of canon law.²² The arrangement of moral obligations according to the order of the Decalogue is a defective one.²³ When God announced the Ten Commandments to the Jews in the desert, He did not intend thereby to promulgate a complete code of human conduct. The Decalogue only mentions some of man's duties (the more important and social ones) toward God and one's fellowman. Nothing is said of man's duties toward himself. The moralists use the Decalogue as ten convenient pegs around which to group certain categories of human conduct. But all categories of human conduct, even those of obligation, do not fit into this scheme. It will be noticed that much of the matter pertaining to the cardinal virtues of prudence, temperance and fortitude is either omitted or given scanty attention.

The ten commandments are, for the most part, couched in negative terms: "Thou shalt not." This and the moralists' preoccupation with sin tend to give a gloomy, negative picture of Christian life. Emphasis is laid on the things to be avoided. Studied from the practical, casuistic aim of training confessors, moral theology does not depict the positive Christian life of virtue everyone should live in order to attain his eternal goal in heaven.²⁴ In many moral theology manuals virtue is mentioned almost solely for the purpose of giving a basis for the specific distinction of sins. The impression is created that the whole of Christian life consists mainly in avoiding sin lest one be punished with eternal damnation. It is to be expected that this kind of training, received by the seminarian, will later be reflected in his preaching, in his doctrinal instructions to young and old and in his admonitions in the confessional. The suspicion arises in one's mind that this negative picture of Christian life and the frequent emphasis on mortal sin has also been the cause of the scrupulosity so common in the recent cen-

²² Not all the manuals, however, follow the arrangement of the Decalogue. For instance, Tanqueray, Vermeersch, Pruemmer and Merkelbach treat special moral theology according to the virtues.

²³ Cf. Martindale, "Catechist and Catechism IV."—*Homiletic and Pastoral Review*, 37:364-370, Jan. (1937); MacGillivray, "Commandments and the Virtues"—*Clergy Review*, 31:15-22, Jan. 1949; Karl Fruhstorfer, "Zur Reform der Moralthologie"—*Theologisch-praktische Quartalschrift*, LXIV (1911), 315; F. Lumbreras, "Theologia moralis ad decalogum"—*Biblica et Orientalia Rev. Patri J. M. Vosté dictata ob XII lustra aetatis*, (Romae: Angelicum, 1943), p. 265-299.

²⁴ Martindale, *l.c.*, Garrigou-Lagrange, *Christian Perfection and Contemplation*, p. 13.

turies.²⁵ The lack of the positive inspiration and motivation of the virtues and the emphasis on the duty to avoid sin lest one lose one's soul will naturally generate excessive fear in persons more sensitive to the dread of evil.

The juridic and casuistic approach to the study of moral theology results in a certain moral minimalism. Obligations and sins are not to be asserted unless they are certain. What must be done or omitted in order to avoid sin, especially mortal sin, and how far one might go without committing sin, become the main object of inquiry. The borderlines between the licit, illicit and gravely illicit must, of course, be accurately drawn. But if moral theology goes no farther, it fails to foster a spirit of generosity toward God in human conduct.

If the aim of the study of moral theology is limited to preparing a priest for his work as judge in the confessional, it causes the priest's training to be defective. In the confessional, the priest is not only a judge but also a spiritual physician and a spiritual guide to the penitent. The confessor should not only free the penitent from sin by absolution but also help him to live a good life, a life pleasing to God, a life that will increase his glory in heaven. Yet this aspect of the confessor's duty receives little attention. The confessor is not well trained to give a positive guidance. The penitents, therefore, so often remain lukewarm and relapsing Christians. Moreover, the priest should be not only a confessor but also a teacher. In his sermons and in his instructions on Christian doctrine given to children or to adults, he must teach the Christian way of life, the life of virtue, of good works, lived in imitation of Christ. But the study of moral theology as it is usually taught fails to prepare the priest properly for the task of teaching the positive Christian way of life.²⁶

B. Moral Theology not Sufficiently Progressive

The scientific development of moral theology has not made the desired progress due to the over-emphasis placed upon the practical, casuistic objectives in the study of moral theology. There exist an abundance of manuals and compendia; but few really thorough and

²⁵ Cf. "A spiritual cure for scrupulosity"—*Blackfriars*, 24:413-420, Nov. (1943).

²⁶ Mausbach (*Catholic Moral Teaching and its Antagonists*, p. 71), however, says: "As I have already pointed out, there exist in abundance works of an ascetic, mystical, and homiletic character, bearing on the positive side of morality."

up-to-date speculative works on moral problems and principles have been written.²⁷ Individual articles of a scientific nature on specific moral questions are published from time to time in the various clerical periodicals. Only larger institutions can afford the cost of subscribing to a large number of such periodicals. The golden nuggets now and then contained in them have not been brought together and synthesized. As a result, the clergy, the seminary professors and others must rely on the more or less compendious manuals for the latest developments in the field of moral theology.

Moral theology is also criticized for not sufficiently keeping pace with modern problems. A writer in *Blackfriars* says:

The Modern Age has provided a new set of problems and new apparatus to deal with them, and moral theologians on the whole have found it hard to accommodate themselves and to bring their principles to bear on the "situations" that occur from day to day; they are often concerned with the past problems of an already obsolete age.²⁸

Why? The writers of an earlier age formulated their conclusions to fit the problems of their times. The writers of the present-day manuals, however, following their practical, casuistic aims, have failed to develop the *theory* of moral problems; they often content themselves with repeating the conclusions formulated for past ages. They are, therefore, at a loss for conclusions applicable to a different set of circumstances. It is surprising how often the hoary, classical but obsolete examples are still being offered as illustrations of the practical application of moral principles. The moralist needs not only a thorough and profound grasp of the principles but also a clear understanding of the facts and circumstances to which the principles must be applied. Modern life is very complex. Sociological, economical, political, educational and medical situations (to mention but a few) are vast and diverse. Yet, they enter into the field of human conduct, and moral theology must provide the Christian answer for right conduct in all these matters. If the moralist is not sufficiently acquainted with the facts of modern times or lacks a fully developed system of moral principles, he will hesitate to pronounce judgment. It is easier to serve up the dishes prepared and re-cooked by the older authors. The princi-

²⁷ Vermeersch, *Theologiae Moralis Principia*, I, 34-35. One of the few extensive works of recent times is the *Opus Theologicum Morale* of Ballerini-Palmieri.

²⁸ Editor, "Morals and Modernity"—*Blackfriars*, 24:402, Nov. (1943).

ples themselves, of course, do not change; but their concrete application varies from age to age with the change of circumstances. For that reason, the formulation of concrete rules of action must often be reconsidered and brought up-to-date.

C. Lack of Opportunity for Specialized Study or Training in Moral Theology

One may ask, why has moral theology not made the desired progress? The curriculum of the seminary course of theology is too crowded to allow for more profound studies in the various branches. For that reason, the course in moral theology must be limited to the practical objective of training the future priest for his most necessary work, the administration of the Sacrament of Penance. This explains the predominantly practical, casuistic approach to the subject with all the shortcomings mentioned above.

Real progress, however, in the various ecclesiastical sciences is fostered in the ecclesiastical universities. In 1931 Pope Pius XI issued the great charter of universities and faculties for the ecclesiastical sciences, the apostolic constitution "*Deus scientiarum Dominus*." ²⁹ Article 2 of this great document states that the purpose of universities and faculties of the sacred sciences is (a) to give the students a more profound instruction (conforming with Catholic doctrine) in the sacred sciences or in those subjects which are connected with these sciences; (b) to give the students a knowledge of the sources, practice in scientific work and research, and preparation for teaching; (c) finally, to promote, as far as possible, the development and progress of the sciences themselves. In that same year, the Sacred Congregation of Universities and Seminaries published a decree or series of ordinances to complement and put into execution the "*Deus scientiarum Dominus*." ³⁰ Art. 27 of this decree gives a list of the principal and the auxiliary branches or subjects (*disciplinae principales* and *auxiliares*) to be taught in the schools and pontifical institutes mentioned therein. The following subjects are prescribed for the School (Faculty) of Theology:

²⁹ Pius XI, const. apost. "*Deus scientiarum Dominus*," 24 maii 1931—AAS, XXIII (1931), 241-262.

³⁰ S.C. de Sem. et Stud. Univ., Ordinationes, 12 jun. 1931—AAS, XXIII (1931), 263-284.

(a) The principal subjects: (1) fundamental theology; (2) dogmatic theology; (3) moral theology; (4) sacred Scripture (i.e., introduction and exegesis of the Old and the New Testament); (5) church history, patrology, Christian archeology; (6) the institutes of canon law.

(b) The auxiliary subjects: (1) the hebrew and the biblical greek languages; (2) systematico-historical institutes of liturgy; (3) ascetical theology; (4) theological questions on matters pertaining especially to the Orientals.

Obviously, in a School of Theology it is fundamental and dogmatic theology which receive the largest portion of the lecture periods since they are considered the main subjects, the subjects to be studied profoundly and at length. Now, if a person desires specialized training in any of the other principal subjects, such training is available for nearly all of them. Most ecclesiastical universities have a distinct School (Faculty) of Canon Law for those who wish to undertake special studies in this field. The Gregorian University at Rome has a distinct School (Faculty) of Church History. At Rome there are likewise special Pontifical Institutes: the Pontifical Biblical Institute for those who desire special training in biblical studies; the Pontifical Institute of Christian Archeology; the Pontifical Institute of Sacred Music; the Pontifical Institute of Oriental Studies.

Moral theology, however, is nearly everywhere the underprivileged, undernourished, neglected step-child in the family of the sacred sciences. To the knowledge of the writer, there exists no distinct school or institute of moral theology. In actual practice, the existing schools of theology at the various ecclesiastical universities relegate moral theology to a very secondary position in the curriculum. The course given in this subject is not much better nor any more thorough than the usual seminary course in moral theology. As a result, the professor finds little incentive to engage in extensive research or to publish larger works; students at the schools of theology find little inducement to specialize in moral theology. A priest who wishes to prepare for teaching moral theology in a seminary can nowhere receive a special and adequate training in this branch. What do the prospective professors of moral theology do? Most of them enroll themselves in a school of canon law because the moral theology man-

uals incorporate so much canon law and because the two branches are closely related. Perhaps the future professor might take a course in dogmatic theology, or in philosophy with special emphasis on ethics. In any case, he must, thereafter, train himself in moral theology.

The University, however, of Warsaw, Poland constituted a glorious exception to the general lack of adequate and specialized courses in moral theology.³¹ This university offered a four year graduate course in moral theology leading to the doctorate of theology. The aim of the course was to train research workers and writers in this field. The lectures treated of detailed topics and discussed them in an exhaustive manner. The course was only open to students who had already completed their regular seminary curriculum of philosophy and theology. The degree of licentiate was conferred after the third year, and the doctorate was given after the fourth year of the graduate course. The curriculum was extremely heavy with thirty periods a week. It comprised the following subjects

(a) *Speculative moral theology*:

(1) the general part: 4 lectures and 2 seminars a week for 4 years. Some of the topics treated were: "the Stoic conception of the natural law," "the categoric imperative of Kant," "historical analysis of conscience," "the constitutive elements of the human act," etc., etc.

(2) the special part: 4 lectures and 2 seminars a week for 4 years. Each year, one of the four cardinal virtues were studied according to the *Summa theologiae* (*IIa pars*) of St. Thomas.

(b) *Pastoral theology*: 2 classes a week for 4 years. St. Alphonsus de Liguori was chiefly followed in this subject.

(c) *Sociology*: 2 lectures a week for 3 years. E.g., "The idea of the State according to St. Augustine and St. Thomas Aquinas," "The encyclicals *Rerum Novarum* and *Quadragesimo Anno*," etc.

(d) *Canon law*: 4 lectures a week for 2 years. (Mostly *history*.)

(e) *Dogmatic theology*: 4 lectures a week for 3 years.

(f) *Apologetics*: 5 lectures a week for 3 years.

³¹ The information contained in this paragraph was obtained from a Redemptorist Father who attended the courses described here. It is unknown to the present writer whether the University of Warsaw is still offering the above program under present circumstances in Poland.

(g) *Patrology*: 4 lectures a week for 2 years. E.g., "the ecclesiology of St. Augustine" and other topics.

(h) *Homiletics*: 4 lectures a week for one year.

Apparently, this curriculum constituted a separate course in the school of theology for students wishing to specialize in moral theology.

Though a course so heavy as the above seems undesirable, it shows what can be done. If more universities offered graduate courses similar to the one described, the science of moral theology would soon make rapid progress.

II. THE TASK OF MORAL THEOLOGY TODAY

Criticism should always be constructive. Shortcomings and defects should only be pointed out for the sake of improvement. If moral theology in its present status does not provide adequate guidance for modern conditions, what ought to be done to remedy the situation? The following suggestions are made:

1. Let speculative moral theology be restored to its position of primary importance with greater use of the positive and scholastic methods.³² Since moral theology is a theological science, the principles of Christian conduct should be drawn principally from divine revelation. The manuals of moral theology, in their introductory chapter, commonly mention Scripture and Tradition as the chief sources for moral theology. But, little use is made of these sources; and the proofs offered are mainly based on reason. However, since the natural law must also be observed in the order of grace, proofs from reason may not be excluded. Moreover, the intrinsic reasons of and relations between moral principles ought to be more thoroughly and profoundly examined in their ramifications and in the full light of revelation.³³ Progress will not be made unless the teaching of past and contemporary writers is subjected to a critical evaluation for the purpose, not of discarding truth, but of eliminating inexact statements and of advancing beyond the conclusions already firmly established.

2. Let the aim of moral theology be the full exposition of Christian conduct in accordance with the Gospel and the economy of grace in

³² Merkelbach, *Summa Theologiae Moralis*, I, 19.

³³ Merkelbach, *l.c.*; Vermeersch, *Theologiae Moralis Principia*, I, 35.

the New Testament. The Christian pattern demands a life of virtue, a life of good works. It is a mistake to think of virtue as something only of counsel, as something not obligatory but only more perfect. The theological and the moral virtues impose various actions or omissions with a grave or a light obligation. The treatment of moral obligations according to the Decalogue ought to be abandoned in favor of the more positive picture of the Christian way of life according to the virtues.³⁴ It is more appealing and attractive to the faithful. It gives them something positive to strive after instead of constant pre-occupation about avoiding mortal sin. If the faithful earnestly try to practice obligatory virtue, they thereby avoid the opposite sin. Aiming at the practice of virtue gives direction and unity their lives in place of the constant fear of lapsing into some of the great multitude of sins which they might commit. The faithful must, of course, be taught what is mortally and venially sinful. They must be urged to avoid the dangers of sin. And they must be instructed to examine their conscience, to make acts of contrition and to prepare for Confession. In such manner the guilt of their misconduct is remitted. But they need to be taught the proper Christian conduct that leads them to their eternal glory. Moral theology, moreover, should not be restricted to the study of man's obligations necessarily to be observed for the attainment of eternal life. It should include the study of all categories of morally good acts, even the non-obligatory, more perfect ones, pertaining to the various virtues. These likewise belong to moral theology in its fullest sense as the science of Christian conduct.³⁵

3. Moral theology should be taught not merely to train a priest properly to judge and absolve sins in the sacrament of penance but also to enable him to teach and preach the Christian way of life in the confessional, in his sermons and instructions to children and adults.³⁶

4. The science of moral theology should keep abreast of the times so that it may guide Christian conduct in the circumstances of the present

³⁴ R. Garrigou-Lagrange, "Thomisme"—*Dictionnaire de Theologie Catholique*, XV, col. 966; Merkelbach, *l.c.*; Vermeersch, *l.c.*; MacGillivray, "Commandments and the Virtues"—*Clergy Review*, 31:15-22, Jan. (1949).

³⁵ Vermeersch, *op. cit.*, I, 4-7; Noldin-Schmitt, *Summa Theologiae Moralis*, I, 3; Merkelbach, *op. cit.*, I, 12.

³⁶ Cf. Zeiger, "De conditione Theologiae moralis moderna"—*Periodica*, XXVIII (1939), 185-189.

day.³⁷ Perhaps some courageous, original thinking is necessary. The moralists may be too timid. A mortal fear of being forever listed in the moral-theology books as an "adversary" or as the proponent of too lax or too rigorous an opinion has perhaps caused many a moralist to hide behind the apron strings of the older writers. There is great need of a courageous and fearless development of the theoretical moral principles applicable to modern circumstances. But, the moralists should also be more eager to acquaint themselves with the modern facts and circumstances to which the principles are to be applied; for instance, in regard to medical practices, business practices, finance, labor, education, family and social relationships, government officials and their positions, social justice, and so forth. The duties of justice, charity and truthfulness in all these fields need investigation and exposition. Unless moral theology is bodily pushed forward and developed, the problems will have become obsolete before a solution appears in the priests' textbooks, the manuals of moral theology.

5. Casuistry or the art of applying moral principles to concrete cases may not be neglected.³⁸ The priest and confessor needs training in this art in order prudently to apply a complexity of principles to a complexity of facts or circumstances. The solution of practical problems requires a thorough understanding of the theoretical principles involved, and a clear appreciation not only of all the circumstances and aspects contained in the factual situation but also of the various factors which influence the subjective state of mind of the persons concerned. But training in casuistry should be brought up-to-date. The moral case-books or "*Casus Conscientiae*" should be thoroughly revised. Obsolete types of cases ought to be discarded and the more difficult cases of the present time discussed.

6. Finally, the desired improvement and progress in the science of moral theology will not become a reality unless there be established a

³⁷ Vermeersch, *Theologiae Moralis Principia*, I, 35; Merkelbach, *Summa Theologiae Moralis*, I, 19; Noldin-Schmitt, *Summa Theologiae Moralis*, I, 3-4; Charles Bruehl, *The Pope's Plan for Social Reconstruction* (New York, Devin-Adair, 1939), p. 8-9; Sylvester Brielmaier, "Moral Theology and Sociology"—*Report of the Franciscan Educational Conference*, XVI (1934), 57-64.

³⁸ Cf. J. Haring, "Die Casuistik in der Moralthologie"—*Theologisch-praktische Quartalschrift*, LI (1898), 596-601; Max Pribilla, "Klugheit und Kasuistik"—*Stimmen der Zeit*, CXXXIII (1937-1938), 205-216; E. Dublanchy, "Casuistique"—*Dictionnaire de Theologie Catholique*, II, col. 1859-1877; E. Dublanchy, "Cas de conscience"—*Dictionnaire de Theologie Catholique*, II, col. 1815-1828.

special graduate course of moral theology. And this leads us to the third part of the present paper.

III. A GRADUATE COURSE IN MORAL AND PASTORAL THEOLOGY

The objectives described above require for their effective attainment the establishment of an adequate graduate course in moral and pastoral theology.³⁹ Though the *Ordinationes*, issued in 1931 by the Sacred Congregation for Universities and Seminaries to implement the constitution "*Deus scientiarum Dominus*," do not seem to contemplate the possibility of such a specialized course, nevertheless, I believe that the Holy See would not only permit but may even welcome plans for the establishment of a graduate course in moral and pastoral theology if the need or great advantages thereof were duly and convincingly presented.

Such a graduate course could be set up in various ways. (a) A special department of moral and pastoral theology could be established within an already existing school of sacred theology (*Facultas theologica*). Thus, the school of theology would consist of two, distinct departments: one for fundamental and dogmatic theology with its cluster of principal, auxiliary and elective branches; the other for moral and pastoral theology with its own curriculum of studies also leading up to the degrees of the licentiate and the doctorate in theology. (b) The course could be organized as a special school at an ecclesiastical university but distinct from the school of dogmatic theology. (c) Or, finally, an autonomous institute for moral and pastoral theology could be founded somewhere either with or without the power of conferring degrees in theology. And I wish to propose the establishment of such an institute right here at St. Bonaventure College. It would be a project having vast opportunities to do some real pioneering for the Church and for America. Being the Mecca of Franciscan studies in America, St. Bonaventure College could also develop moral theology along Franciscan lines of thought.

The graduate course in moral and pastoral theology should only be open to priests, who have completed the regular, four year curriculum

³⁹ By the term "graduate" course, the writer here means an advanced, specialized course for those who have "graduated" from the regular seminary curriculum of theology.

of theology in the seminary. Thus, the student will already have acquired the "general practitioner's" knowledge of the sacred sciences (fundamental and dogmatic theology, sacred scripture, canon law, church history, liturgy, etc.) and the knowledge necessary for hearing confessions. And, if the department, school or institute be empowered to confer degrees, an entrance examination on all the subjects of the seminary course might be required.

As to the duration of the course, I would urge a three-year, and preferably a four-year curriculum at least if the degree of doctorate is conferred. Otherwise, the course would not offer sufficient opportunity and time for a profound and thorough study of speculative moral theology. The third year could end with a comprehensive examination followed by conferral of the licentiate. The fourth year could be devoted to specialization in some particular field of moral theology and to the writing of the doctoral dissertation.

The proximate aim or objective of the graduate course should be: to provide a thorough training in (1) the science of speculative moral theology, (2) the art of applying the principles to concrete cases, and (3) also in the art of guiding souls to the attainment of their supernatural end. Thus, the study of pastoral and ascetical theology should be included. They truly belong to moral theology understood in its fullest sense.

What subjects ought to comprise the curriculum. The following list or general plan of studies is suggested:

(a) A group of principal subjects: namely, fundamental and dogmatic theology; introduction to and history of moral theology; speculative moral theology; practical moral theology or the study cases; pastoral theology; ascetical and mystical theology.

(b) A group of auxiliary subjects: those which help to furnish the moralist with his facts, e.g., experimental psychology, psychiatry, medicine, civil law, economics, sociology.

Fundamental and dogmatic theology are included for the purpose of maintaining the necessary link between moral and dogmatic theology.⁴⁰ It suffices to select for more profound study those parts which are directly related to and constitute the proximate basis of moral theology; such as, the ultimate end of man, the fall of man, sin, the

⁴⁰ Merkelbach, *Summa Theologiae Moralis*, I, 19.

redemption; the doctrine of the Church as the mystical body of Christ, the doctrine of the communion of saints; the entire tracts on grace, merit, the virtues, and the sacraments.

Speculative moral theology, however, constitutes the heart and soul of the graduate course. For a period of three years, there should be a minimum of ten periods a week, two of which could be devoted to seminar work. During the fourth year, fewer periods a week are preferable. The study of speculative moral theology should include: general or fundamental moral theology, and special moral theology arranged according to the virtues (theological and moral), the duties of the various particular classes of people, and the moral theology of the sacraments. What pertains solely to canon law ought to be omitted from speculative moral theology. One of the great masters in the field of speculative theology is St. Thomas Aquinas. He has built up a wonderful synthesis of dogmatic and moral theology in his *Summa theologiae*, which should serve as a model and guide in method.⁴¹ Though the Holy See has more than once expressed its wish that theology be studied according to the principles and doctrine of St. Thomas,⁴² it has never ordered that he be followed slavishly. Neither did St. Thomas say the last word in everything pertaining to theology. Much of St. Thomas' doctrine is, of course, only the expression of the common Christian teaching certain and not open to dispute. Beyond that, however, in matters open to dispute and discussion, St. Thomas need not be followed. The objective of all schools of thought should be to find the truth wherever it exists. At a Franciscan Institute the entire field of Christian morality could be developed according to the thought of great masters of the Order.

⁴¹ Raymundus M. Martin, "De ratione et valore scientifico doctrinae moralis Sancti Thomae Aquinatis"—*Ephemerides Theologicae Lovanienses*, I (1924), 340-354; V. McNabb, "St. Thomas and Moral Theology"—*Irish Theological Quarterly*, XIV (1919), 329-336.

⁴² Pius X, Motu proprio "Doctoris Angelici," 29 jun. 1914—AAS, VI (1914), 336-341; S.C. de Sem. et Stud. Univ., Theses quaedam, in doctrina Sancti Thomae Aquinatis continenae, et a philosophiae magistris propositae, adprobantur, 27 jul. 1914—AAS, VI (1914), 383-386; S.C. de Sem. et Stud. Univ., Dubia circa Motu Proprio "Doctoris Angelici" et circa XXIV theses philosophicas a S. Congregatione Studiorum recognitas et probatas, 7 martii 1916—AAS, VIII (1916), 156-157; S.C. de Sem. et Stud. Univ., Lettera a Mons. Rettore dell'Istituto Cattolico di Parigi, circa il piu intimo studio della dottrina di S. Tommaso, 30 sept. 1916—*Il Monitore Ecclesiastico*, XXX (1918), 44-47; Pius XI, litt. encycl., "Studiorum Ducem," 29 jun. 1923—AAS, XV (1923), 309-326.

VALUE OF CASE-STUDY

Practical moral theology would consist in the study of cases and learning the art of applying the moral principles to concrete circumstances.⁴³ The value of case-study should be evident. The speculative moralist must keep his feet on the ground lest he lose the sense of direction in the stratosphere of his speculations. Moreover, expert casuists, trained in prudently solving cases, are needed as professors in seminaries and consultants to other clergy. Casuistry has often become the butt of criticism because it not infrequently makes its decisions on a low moral level and seems to develop "moral minimalism," "sin-splitting," or "the art of cheating consciences and quibbling with God." Yet, the casuist must often be concerned not with the ideal of human conduct but with the minimum of moral duty. On the other hand, there should also be a casuistry of the higher Christian life, a casuistry which solves the individual problems according to the best spiritual interests of the individual person as well as of the common good.⁴⁴ Otherwise, the danger exists that the moralist will never require or advise more than the minimum obligatory. In the art of truly prudent, Christian casuistry, St. Alphonsus de Liguori ranks as the acknowledged master, particularly by reason of his approach to the problems, his spirit and his attention to all the divine and human factors entering into each case. The class in practical moral theology could be conducted as a seminar in the solution of cases with frequent reference to St. Alphonsus and other moralists. It would be desirable to synchronize the study of cases with the study of speculative moral theology. Two periods a week for three years or less should suffice. The two-volume work of Franciscus Ter Haar, C.S.S.R., *Casus Conscientiae*⁴⁵ would serve as a model for modern, up-to-date, case-study in moral theology.

Pastoral theology is the science and art of exercising the *cura animarum*, of leading souls to their heavenly goal.⁴⁶ This subject is so intimately connected with moral theology⁴⁷ that it should not be

⁴³ For references, see note 38. See also John Hogan, "Clerical Studies—Moral Theology"—*American Ecclesiastical Review*, 10:1-12, 125-136, Jan., Feb. (1894).

⁴⁴ Hogan, *op. cit.*, 10:133-134, Feb. (1894).

⁴⁵ 3rd ed., Torino: Marietti, 1944.

⁴⁶ Noldin-Schmitt, *Summa Theologiae Moralis*, I, 5; Merkelbach, *Summa Theologiae Moralis*, I, 12.

⁴⁷ Noldin-Schmitt, *l.c.*; Merkelbach, *l.c.*

omitted from a graduate course in the subject. What would be the benefit of a full exposition of the norms of Christian conduct if they were not translated into practice by the faithful? The discussion of the need and manner of practical moral guidance in modern America is the very reason why we are assembled here during these three days. The priests themselves need training and guidance in the principles and methods of directing the spiritual lives of those committed to their care, whether this direction be given in the confessional or to groups or individuals outside of the confessional. It is true that many moralists distinguish between moral theology, ascetico-mystical theology and pastoral theology. But, Vermeersch, a truly great moral theologian, insists that the full ambit of moral or practical theology also includes ascetical, mystical and pastoral theology.⁴⁸ It is suggested that two periods a week be devoted to pastoral theology for two or three years. The *Praxis confessariorum* and the *Homo apostolicus* of St. Alphonsus could be used as a basis for part of the course.⁴⁹ The subject must be kept up-to-date.

Ascetical and mystical theology also pertain to the field of Christian conduct. The theory of the more perfect human acts, the acts of virtue which are of counsel, belongs properly to speculative moral theology. Here attention would be paid to the means and manner of striving after the perfection of Christian life and to the various mystic states of prayer. The art of the spiritual direction of souls striving after perfection may be studied in ascetical theology or, better perhaps, in pastoral theology.

The graduate course should, moreover, include a number of *auxiliary subjects*, such as, experimental psychology, psychiatry, medicine, law, economics, sociology, etc. The purpose of these branches would not be to train psychiatrists, physicians, lawyers, economists, etc., although it is highly desirable to have more moralists who are fully trained in one of these fields. Their purpose is rather to furnish the moralist with his facts, to furnish him with more than a second-hand

⁴⁸ Vermeersch, *Theologiae Moralis Principia*, I, 4-9.

⁴⁹ There is great need of a modern, English counterpart to some of the excellent, German works on pastoral theology, especially Krieg, *Wissenschaft der Seelenleitung*, vol. I, and Pruner, *Pastoraltheologie*, vol. II. The *Aedificatio Corporis Christi*, *Aufriss der Pastoral* of Constantin Noppel, S.J. (Freiburg in Breisgau: Herder, 1937) has been translated into English by Frederick Eckoff under the title *Shepherd of Souls, the Pastoral Office in the Mystical Body of Christ*, (St. Louis: Herder, 1939).

acquaintance with those sciences upon which moral theology must shed its light if modern life is to be guided by Christian principles. The courses in the auxiliary subjects should consist of a general survey of the field with a more thorough study of selected phases which involve special moral problems. The necessity and advantages of an exact knowledge of the facts, especially medical facts, will be impressed upon any one who has, for instance, studied the revised edition of Bouscaren's excellent work *The Ethics of Ectopic Operations*.⁵⁰ Thus, the course in medicine should set forth in specific terms such medico-moral problems as those relating to anaesthesia, surgery, obstetrics, sterilization, the handling of alcoholism, etc. Psychiatry should study psychoses and neuroses in their treatment, and in their relation to moral responsibility. The intellectual and volitional impediments of the normal person would receive much light from experimental psychology. In the course on economics, special attention should be paid to the many different kinds of present-day labor and management problems having moral implications, such as, the question of minimum wages, family wages, closed shops, union shops, strikes, boycotts, limitation of output, speculation in stocks and commodities, the various kinds of financial and industrial operations and practices carried on by large corporations in particular. The manuals of moral theology have been slow to take notice of these modern problems. Moreover, in order that the tract of justice in our moral theology books be practical for America, the moralist must be well-versed in the American law on ownership, contracts of all sorts, last wills and testaments, charities, domestic relations, and so forth. The courses in the above-mentioned auxiliary branches will give the moralist a sufficient understanding of these fields to recognize the problems and to see the need of getting further exact information from the experts. He will also be prepared intelligently to discuss these matters with the experts. Equipped with more than a summary knowledge of the auxiliary subjects, the moralist will be ready to bring the speculative moral principles, in which he is well versed, to bear upon the many present-day moral problems which have so far received but scant attention. Finally, though there is need for a greater consideration of facts and practical problems, it must not be forgotten that speculative moral theology in its entirety is the heart

⁵⁰ Milwaukee: Bruce, 1944.

and soul of the graduate course, that casuistry is meaningless apart from first principles, and that the auxiliary subjects must keep their subordinate position in the organic synthesis.

If the department, school or institute of moral and pastoral theology is empowered to confer the doctorate of theology, the writing of a *dissertation* will be one of the requirements for obtaining the degree.⁵¹ This should not be a mere compilation but an essay at personal scientific research, which may contribute in some fashion to the progress of knowledge and be a presage of future scientific efforts. In recent years, the School of Sacred Theology at the Catholic University of America has produced a number of excellent dissertations on subjects pertaining to moral theology. Some are examples of a thorough application of principles to specific modern problems.⁵² Others deal with moral principles, re-examine them in the light of traditional teaching and further develop them.⁵³ Such dissertations illustrate the type of scientific work that would be encouraged and produced by a graduate school or department of moral and pastoral theology.

Conclusion

Men like Tillman, Zeiger, O'Brien, Vermeersch, Merkelbach, are but a few writers who have expressed dissatisfaction with the present condition of moral theology and who look for a renaissance in the study and presentation of this science. Perhaps the appearance of a Great Theologian would bring about a new golden age in moral science. But until the Holy Spirit blesses the Church with such a genius, the renaissance can only be brought about by the united efforts of ordinary men working together as teachers and students in a graduate depart-

⁵¹ Pius I, const. apost. "*Deus scientiarum Dominus*," 24 maii 1931, art. 46—AAS, XXIII (1931), 259.

⁵² E.g., Regan, *Professional Secrecy in the Light of Moral Principles* (1943); Bancroft, *Communication in Religious Worship with Non-Catholics* (1943); Crowe, *The Moral Obligation of Paying Just Taxes* (1944); Cunningham, *The Morality of Organic Transplantation* (1944); Griesse, *The "Rhythm" in Marriage and Christian Morality* (Westminster, Md.: Newman Bookshop, 1944; originally published under the title: *The Morality of Periodic Continence*); Glover, *Artificial Insemination among Human Beings* (1948).

⁵³ E.g., Kramer, *The Indirect Voluntary or Voluntarium in Causa* (1935); Riley, *The History, Nature and Use of EPIKEIA in Moral Theology* (1948); Brown, *The Numerical Distinction of Sins according to the Franciscan School of the Seventeenth and Eighteenth Centuries* (1948; Coerver, *The Quality of Facility in the Moral Virtues* (1946).

ment, school or institute of moral and pastoral theology. In fact, the field of moral science is so vast today that no individual, without extraordinary divine gifts, could alone become a master in every phase of the science.

Perhaps the difficulties foreseen in the organization of a graduate course and in the establishment of a special department, school or institute of moral and pastoral theology may appear so great as to dampen all enthusiasm even to attempt it. However, to wait until a perfect program of studies could be planned or until complete success could be assured, seems to be a mistake. Otherwise, no projects of any kind could ever be initiated. Most of the great Institutions of the present day had very modest beginnings. They had to surmount tremendous difficulties, but the pioneers were courageous. In like manner, the beginnings of a graduate course of moral and pastoral theology may be unpretentious and imperfect. But with eyes always fixed upon the ultimate goal, something really worthwhile for the Church, especially in America, could be accomplished in the course of time as a result of further thought, planning and reorganization in the light of experiment and experience.

I wish, therefore, to suggest that such a graduate institute of moral and pastoral theology be established here at Saint Bonaventure College. Its president, Father Thomas Plassmann, has nurtured many another project to maturity and success. The College already has a Franciscan Institute connected with it. Why not expand it to include a Graduate Institute of Pastoral and Moral Theology? Will the Franciscan Educational Conference lend its support to a project of this kind, to a project which gives promise of a bright future?

DISCUSSION

MICHAEL HARDING, O.F.M.:—While I gladly concede the necessity of extending the application of moral principles more completely into particular fields under the guidance of Moral Professors, and admit the advantages of Graduate Courses under a School and Faculty exclusively Moral—such as the Schools of Canon Law wherever practically possible, as a sometime professor of moral principles I would like to mention a couple of *desiderata* which Franciscan Educators as such may recognize, and perhaps without too much difficulty remedy,

1. Good Franciscan texts, up to date with careful treatment of our viewpoint, where it inclines to differ somewhat from the *Doctor Communis*.

2. Much more specialized treatment of virtues and vices. Franciscans have a traditional predilection for emphasizing the importance of rooting out vices, and causing virtues to thrive. It seems to me that we may be losing some of the piety of the earlier Masters who listened more earnestly to the voice of St. Francis accenting virtues and vices, heaven and hell, in the proper spirit of piety without neglecting to cultivate other Gifts of the Holy Spirit.

FLAVIAN BLONG, O.F.M.Cap.:—Father Donald concluded his stimulating paper with the suggestion that St. Bonaventure College adopt and promote the proposed school of moral and pastoral theology, and that the Conference support it. The Conference should support it. As for the home of this school, St. Bonaventure College has much to offer, much to commend it. Here we find scholarship, leadership, and experience. However, lest a decision be made hastily I would like to open a discussion on this point. This I will do by presenting an alternative, namely the Catholic University of America; and as a help to further the discussion I will present the reasons favorable to having the Catholic University as the home for the school.

1. The Catholic University is easily the most generally patronized center of learning in the United States. All dioceses support it and all or nearly all religious institutes make use of the advantages it offers.

2. A school at the Catholic University would have the good will and interest of all bishops and religious superiors. If it were at a Franciscan center, many seculars and religious might fear that we are trying to promote a particular system rather than the science itself.

3. A school established at the Catholic University could more easily get the services of the best theological minds in the country. Besides this, experts in the fields of law, medicine, sociology, etc. could more readily be got in Washington. The Catholic University also offers a well-stocked library. Furthermore, schools of dogmatic theology, Sacred Scripture, and Canon Law are in the same institution; this would be a great help to the school of moral and pastoral theology.

4. The expense of conducting the school would be comparatively small, if it were well supported by the entire hierarchy and by all religious institutes in the country. This support we can best hope for if the school is established at the Catholic University.

5. Finally, a school at the Catholic University could well be sponsored by the young, vigorous Catholic Theological Society of America. Such a sponsorship would readily lead to the school the finest minds in the field of theology, resulting in united effort toward a great goal.

To these reasons for having the school at the Catholic University we might raise a number of objections:

1. Better work would be accomplished by unified direction, such as would be had if the work were under the control of one Order. This is a real objection, and its importance should not be overlooked. Still, if men are sincerely interested in the truth, this oneness of objective will be a unifying principle. And then, we might ask, are academic discussions with divergence of view really harmful to the

pursuit of truth? Hardly; in fact, in an argument the truth is rarely completely on one side. Most often the truth is arrived at by some degree of compromise.

2. Another point that might be made is this: A school at St. Bonaventure would allow a better chance to develop our own Franciscan school of thought. To this we may say, first, that truth is one. There is no such thing as Franciscan truth, or Dominican truth, or Redemptorist truth. If we want to foster the teaching of Franciscan teachers, we should first be sincerely convinced that that teaching is true; we must not fall into the mistake of promoting a system simply because it was championed by men of our Order. Until we are convinced of the truth of a position, we must be openminded, willing to accept truth wherever and whenever we find it. Only in this way will we really do our best work. Then, too, there does not seem to be any real reason why we cannot develop our own system within the framework of a larger organization.

3. Some devoted sons of the Order may say, "The honor of the Order is advanced better if the school is kept as a Franciscan institution." Here probably our answer should be that social or corporate humility,—namely humility as an Order—will redound not only to the best interests of theology, but also to the honor of the Order; for being lesser brethren is the note which Francis emphasized to the extent of making it part of our very name.

ETHICAL GUIDANCE IN BUSINESS AND PROFESSIONS

SEBASTIAN SOKLICH, T.O.R.

INTRODUCTION

The title of this paper suggests a number of possible approaches. In order to define our terms as it were, or limit ourselves, we shall approach the problem from the standpoint of student guidance at the college level as a preparation for the application of ethical principles later on in business and professional life.

NEED OF STUDENT GUIDANCE IN GENERAL

Guidance in college is not something new, but there is no question about the fact that of late years there has been a great increase or growth in the consciousness of the need for formal guidance in college, as well as a development in the technique of counseling. Counseling offices are being established on our campuses and trained counselors are being employed to render the service of guidance and counseling, sometimes on an over-all plan embracing academic, vocational, occupational, and even personal family and marriage problems. At other times or in other places this formal guidance and counseling is limited to one or another of these applications.

The ultimate goal of education is the educated man, and the term education may be used to describe the drawing out or the maturing of the intellectual powers of man.¹ This entire process and this goal comprehends guidance in a general way. With the growing complexity of our educational system, the multiplicity of curricula which are followed by students, and the increase in the number of students being educated, we are aware of the necessity of positive attempts at guid-

¹ *The Liberal Arts College In A Democracy*, (Natl. Catholic Ed. Assoc., 1946), p. 10.

ance. We cannot leave the matter to chance. We cannot expect that without a deliberate attempt to make the students conscious thereof there will be the proper integration or unification of knowledge. The end of all courses will be lost sight of and graduates will leave college with a number of distinct parcels of knowledge, each of which is a fraction totally unrelated to all the rest.

Education is cultivation, and cultivation means the acquisition and production of values. We cannot restrict our educational work to mere teaching of values. We must enable the student to produce them actively. All education is an orientation of people to the problems of life and the ways to solve them. They will have to distinguish between falsehood and truth, between permanent values and sham, and they will have to know how to find truth. Because in our modern culture the school, rightly or wrongly, plays such a major part in guidance toward maturity and must assume functions which formerly were thought to be adequately fulfilled by the home and the church, it is absolutely essential that the college make provision for assisting students to adjust themselves to innumerable situations in which they find themselves involved in life. One of the strongest environmental factors in a student's life is the religious background received in home and school during the formative years. In this background he should have found security. The danger in these times is that apparent conflicts developed in college years may take away that security and offer no substitute. At times these conflicts arise in the matter of studies, sometimes in the presentation by instructors, but more often in the student's own failure to synthesize new concepts with those that have been a part of the religious training.² They must be taught how to overcome the difficulties, emotional and otherwise, which arise because of unpleasant and unwelcome situations which in the unadjusted are apt to give rise to conflicts, to frustration, and to mental and physical ills. We must not forget that the most important person in college is the student and that schools exist only for him. The college, therefore, should be organized and should function for the spiritual and intellectual development of its students and must prepare them for their specific duties as members of human society.³

² Rev. Leonard Cowley, Director, Newman Foundation, Univ. of Minn., Williamson, E.G., *Trends in Student Personnel Work*, pp. 338-431.

³ *The Liberal Arts College in A Democracy*, p. 64.

THE NEED OF STUDENT GUIDANCE FOR FUTURE PROFESSIONAL PEOPLE

In stating the case for student guidance in general, we probably looked at the matter from the standpoint of the student himself and his welfare. In considering the need of guidance for professional people in particular, we cannot ignore the personal element of the student's own needs, but we must add the element of the need of society. All college trained people might be considered potential leaders of society, and they are, in relation to those who are not college trained; but in a special way we rightly consider that the members of the professions are likely to be singled out from their fellows and to become the leaders of society. The very fact that they are members of the professions places them in a position of prominence and causes them to be, if not looked up to, at least noticed, by others. There is also in regard to professional people, the need, which is more acutely felt, of sound ethical principles. We say "more acutely felt" both from a consideration of the spiritual welfare of the professional people and from a consideration of the effects of their conduct on society in general.

We could, had we the time, enumerate numerous instances which convince us that we have not been successful, even though our course work has provided for imparting the principles of right conduct, in sending out into the world professional people who have formed the habit of acting according to the principles they have been taught. One of the reasons which will seem to explain this situation is that a relatively small portion of our Catholic professional people receive their professional education under Catholic auspices. The job must be done at the under-graduate level, and the habits of moral virtue must be acquired there. Yet even though this seems a reasonable explanation for the lack in our people of living by right principles, it is not adequate, and I could cite instances which show that Catholic physicians, for example, who were graduated from Catholic medical schools, do not practice according to the ethical principles of their own faith.

ENDS TO BE OBTAINED

Like all creatures, man is defectible and consequently in need of guidance to his end. But because of his reason and free will, because of his ability to know the end and choose the means to that end, his guidance is not physical such as is given to the animal world, or even to the non-living world through physical laws of nature. The guidance of man to his end must be a guidance of reason; in other words, a moral guidance. By this end all things are judged; what leads to it is good; what diverts from it is bad. What is good, conducive to the end, is in accord with man's natural inclinations; what is bad is contrary to those inclinations. By the command of reason he alone participates in the eternal law in an active manner—he directs himself.⁴

As was pointed out by Henry Ford II when he recently spoke to the Yale Alumni Fund Association, the scientists with their discovery of nuclear fission have created problems that scientists cannot solve. They have created problems that are being solved only by people who have learned moral and spiritual values. The problems created are moral problems, and moral problems are reflected in every instance in individual consciences. The same type of problem is continually recurring in our civilization with the creation of new situations which come from the advance of science in every direction and from the increasing complexity of modern life. The individual conscience cannot be submerged in a mass conscience. As was recently pointed out by Monsignor Edward G. Murray in an article appearing in the May Bulletin of the N.C.E.A., this applies equally to the military leader, political leader, jurist, scientist, educator and economist. In short, it applies to all who work under the weight of responsibilities which they must discharge as individuals, yet which are theirs ultimately for the well-being of society. Those who fall into this category, more than all others, are our professional people.

There is a problem common to all the professions. This problem is the creation of a sense of responsibility whereby the professional man sees beyond the limits of his own technical or professional skills.⁵ This

⁴ *Proceedings of the American Catholic Philosophical Assoc.*, Dec. 29th and 30th, 1931, pp. 76-77.

⁵ Cf. Rt. Rev. Edward G. Murray, D.D., *Professional Education and Individual Responsibility*, (N.C.E.A. Bulletin, May, 1949), pp. 15-16.

problem is that of having professional people perceive the effect of their actions on the whole of society. The professional person must have his outlook and his attitudes broadened and liberalized. He must have developed the habit of associating the principles learned in a course of ethics with the theory of money and banking. His affairs of business will not be conducted or solved by pagan thinking but by principles of justice and rights. The truly educated person never selfishly thinks of himself as an individual divorced from his fellow-men. He sees himself in relation to his fellow men. The educated person considers everything that happens to him and every action of his own in relation to the attaining of his own last end. This is what we seek to attain.

Concern over this problem emphasizes the fact of its existence. It is not peculiar to any one profession but it is common to all of them. It is so common that not too long ago the Carnegie Corporation of New York sponsored a conference under the title, "Inter-Professions Conference on Education for Professional Responsibility." The aim of the conference was "for the interchange of experience and ideas by teachers in schools of divinity, medicine, law, engineering and business. The Conference was planned because it had become increasingly clear that the major problems of professional education are common to all professions and that unusual opportunities for fruitful discussion of these problems are provided by the variety of experience of teachers in different professions."⁶

There were eighteen papers given at the conference and quotations from some of them would be most enlightening. All of them admit the problem we have posed and state the aim of the conference as being a way to find a solution. A great deal of pertinent discussion and worthwhile thinking resulted from the conference even though no solution was proposed. Unfortunately, many of the learned men who took part in the discussion, perhaps most of them, were not blessed with the gift of the Catholic Faith which would have provided the added factor necessary for arriving at the answer they all sought. If they could have seen and acknowledged the true end of all education and the necessity for having the separate and distinct courses and curricula combined to form a unified whole, they might have bridged the gap between their acknowledgement of the problem and the way to solve

⁶ *Proceedings, Inter-Professional Conference on Education for Professional Responsibility*, Carnegie Press, Pittsburgh, 1949.

it. From what has been said already it is plain that we need more than the mere *teaching* of the principles of ethics. Indeed, I firmly advocate the teaching of courses in *special ethics for professional people* as well as the usual course in general ethics. Because of the failure of those who have been taught what is right and what is wrong to live up to this teaching, we must add something. Many intellectual problems of Catholic students are really moral problems which run over into the intellect in search of an excuse. If such is found to be true, alleviation can be given. Students need a blueprint or a map which definitely shows the place of such principles in their everyday life. It must be shown to them that they cannot be "Sunday Catholics," but that religion and its principles carry over into all of their living. Although we grant the utility of such pointed teaching, there is a further need. There must be such a need, because this kind of teaching has not been entirely neglected, and still we fail.

TECHNIQUES OR METHODS TO BE USED

Guidance can probably best be given by utilizing the techniques of counseling. There are two principal techniques currently employed. The first and most generally used is probably what is called the counselor-centered technique. In this technique the counselor tells the subject what to do. The counselor discovers the solution to the problem or difficulty of the client and gives the client the remedy. Sometimes he forces his clients, through pressure, to reach solutions to their problems. It is my contention that this method is largely ineffective, leads to confusion on the part of the client, and never solves but one particular situation or difficulty. It is analogous to *telling* the student in class what he has to do, and letting him assume a passive role. There is something lacking. That which is lacking will be provided by the technique which is called client-centered counseling. The same technique can be used in group counseling as well as individual counseling and, therefore, is applicable as a method of teaching.

Self-knowledge is basically necessary for happiness, and according to the masters of the spiritual life it is the secret of progress toward sanctification. Client-centered counseling utilizes this principle. In the technique of non-directive or client-centered counseling the client is offered: (1) an opportunity to do something about his problems; and

(2) a clearly structured situation as a center around which to work to solve his problem. In this technique he learns to face his own problems, make his own decisions, relate his problems, and make his own new plans of conduct. By this technique the subject himself discovers what to do, is convinced of its efficacy, and applies remedies discovered by himself. Such a method recognizes the intellectual power of man, the relationship between the intellect and the will, the freedom of the human will, and the fact that habits of thinking and acting can be formed in such a way that one will do his own thinking in a new situation as effectively as in an old one. When a disturbed client has brought into focus the fundamental cause of his difficulties and has seen himself in self-knowledge as others see him, and has seen his own actions as they contribute to the entire situation which has disturbed him, he has learned to look at himself objectively and recognize the cause of the difficulty he is in. Once he has been through this process with a skilled counselor, he has learned a technique which can be used again to solve new difficulties.⁷

RECOMMENDATIONS

Father Charles A. Curran in "Family Counseling" writes: "In a nation and a world that is breeding irresponsibility and unreason in both individuals and society, it is heartening to find new powers in the individual for growth and freedom and the development of new skills which can facilitate this growth into self-reliant and responsible personalities. This is the core of democracy. As Pope Pius XII has said:

'The people and a shapeless multitude (or as it is called 'the masses') are two distinct concepts. The people lives and moves by its own life energy; the masses are inert to themselves and can only be moved from outside. The people lives by the fullness of life in the men that compose it, each of whom—at his proper place and in his own way—is a person conscious of *his own responsibility* and of his own views. . . . Hence follows clearly another conclusion: the masses—as we have just defined them—are the capital enemy of true democracy and of its ideal of liberty and equality.'⁸

What we desire is to bring about in our professional people individuals, each of whom, in the words of the Holy Father, "is a person

⁷ Charles A. Curran, Ph.D., *Personality Factors in Counseling*, pp. 228-9-30.

⁸ Charles A. Curran, Ph.D., *Family Counseling*: A paper read at the Ninth Annual Convention of the Amer. Catholic Sociol. Society, St. Louis Univ., St. Louis, Mo., January 30, 31, and February 1, 1948, pp. 6-7.

conscious of his own responsibility . . .” To attain this end we must not forget to use liberal education whose own purpose is to develop individual ability to reach the true, the good, and the beautiful. We must recognize too the need of integrating all learning and of acquiring a true sense of perception so that life is a unit in all its activities, and so that every individual sees himself in his relationship to the group. For individual development one must acquire the ability to know himself and through this self-knowledge to recognize his own responsibility for his own difficulties. Carrying this idea one step further, we say we must endeavor to cultivate in our students the habit of perceiving themselves *ethically* in the group or in society so that they will be aware of the ultimate necessity of living, even in professional life, according to the principles they have been taught.

To accomplish all of this it seems to me that a recognition of the lasting and worthwhile effect of the client-centered method of counseling which is based on the true understanding of human nature will suggest that the same techniques applied on a much wider basis offer the only solution. I conclude, therefore, with the recommendation that an investigation be made into the possibility of making the basic principles of client-centered counseling enrich our teaching methods, particularly in religion, theology, and ethics, with the end in view that the principles learned in these courses will become vital principles of actions in professional life.

The adaptation of a method originally designed for use in individual counseling has been found valid for group counseling or group discussion. This is probably so because most issues that are important enough for general discussion by a group involve adequate personal elements which promote participation by all members of the group.⁹

The instructor using these techniques will not take over and direct the discussion. He will become the *co-ordinator* and *emotional reflector*.¹⁰ All discussions and expressions of opinion will be initiated by and carried on by the students.

Personal initiative and personal responsibility will be encouraged. The leader will channel existing interest, not interest artificially stimulated. He will constantly throw responsibility and decision back at the questioners for their own solving. The common “thinking out” of

⁹ Charles A. Curran, Ph.D., *What It Takes to Be a Discussion Leader*, 1948, p. 6.

¹⁰ *Ibid.*, p. 5.

problems stimulates and sharpens wits. The whole group contributes. There is no lecturing *at* a class. But rather the leader summarizes the intellectual content of individual statements.¹¹ Restatement of an idea makes it common property—to be discussed objectively, to be clarified—to become, by being “tossed about” by everyone, everyone’s own idea! Those ethical principles are no longer “something in a book,” but part of a way of life!

DISCUSSION

DANIEL EGAN, T.O.R.:—Father Sebastian’s paper poses a real problem, the carry-over from college or school days to everyday life afterwards. He pointed out for us: 1. the purpose of education—intellectual maturity in regard to the problems of life and their solution; 2. the need of guidance in general, and the steps already taken; 3. the need of guidance for professional people in particular; 4. some of our failures: confession of failure by the Conference of Professional Education was one of them, and the admission of Henry Ford was the second.

There is no denying the fact that man needs moral guidance to his last end. In addition to this, it seems to me that he needs also direction. Father Sebastian concluded in his paper that we need more than teaching. That is, in order to use the principles taught, the students must cultivate habits of virtue.

Of course we cannot forget the grace of God in this, but, as Father pointed out, in our teaching we must have students play an active role. In my opinion, we lack too much the securing of the necessary integration in our education; there is too much packaging of knowledge.

I liked very much Father’s thoughts on the application of the principles of indirect, client-centered counseling techniques. The student must get the habit (for the future) of seeing themselves objectively in society and acting on their own judgment according to proper principles.

In regard to the indirect technique of Father Curran and Dr. Carl Rodgers and others, we have seen it both fail and succeed. I know that impatience enters into the failure. In principle it is good, it seems to me, but we need technicians trained and practiced. The principles seem most logical; it involves throwing the responsibility for action back upon the subject, yet the instructor must act as coordinator, reflector, and one who channels the interest of the group. It may take some time for any great number of teachers to become adept at the application of these principles to classroom work or to guidance, but we should at least keep pointing in the right way. One of the things I believe we should go into is a study of the problem of follow-up. Other papers may more pointedly answer this question, but I believe that Father Sebastian’s approach will fit into the whole scheme.

¹¹ *Ibid.*, pp. 8-14.

ETHICAL ASPECTS OF TRADE UNIONISM

ROBERT WILKEN, O.F.M.

ETHICS AND CULTURAL LAG

In large measure Catholic moral guidance has lagged behind civilizational change. Culture, with its philosophy, its religion and ethics, must harness the utilitarian techniques of the living community. Only when culture paces and gives form to social processes can a given community enjoy wholesome, integrated life.

For four centuries the lag between civilization and culture has widened. Religion, *logos* and *ethos*, has been outdistanced by technical changes in the field of politics, economics, and sociology.

In this secularist, amoral climate the industrial revolution sired our modern economic system called capitalism. Capitalism, evolving in a moral vacuum, tried to compartment itself against the seething movement for political liberty. In reality three conflicting philosophies attempted a compromise: economic autocracy, political democracy, and Christian charity and justice. Internally there could exist no such truce.¹

THE PASTORAL THEOLOGY OF ANOTHER DAY WILL NO LONGER SUFFICE

Some such sketchy framework must backdrop the subject "Ethical Aspects of Trade Unionism." Moral issues interlace the whole fabric of industrial relations. It would seem inept to treat moral problems of unionism as if they were isolated, autonomous relationships. It would be just as unrealistic to attempt a moral analysis of birth prevention without touching the inescapable institutional problems of economic insecurity involved in inadequate housing, unemployment, insufficient wages, and lack of medical care. Trade union problems can be exam-

¹ Pius XI, July 19, 1928.

ined and judged intelligently and justly only in the light of the institution called capitalism.

Problems such as the closed shop, union shop, foremen's unions, portal-to-portal pay, royalties, pensions, industrial social security, strikes, mass picketing, boycotts, jurisdictional disputes, industry-wide bargaining, severance pay, feather bedding, racketeering, prices-profits-wages, and others will admit of proper moral interpretation only when viewed in the light of labor-management relations in a capitalistic system.

TRADE UNIONS AND HUMAN PERSONALITY

Labor union practice or technique must be judged in an institutional context.² Labor unions are symbiotic to historic capitalism.³ Theoretic capitalism of its nature is not vicious.⁴ In its historical growth, however, capitalism disregarded the dignity of work and the sanctity of human personality.⁵ "A social system that tolerates insecurity for its people and allows any of them to suffer want through no fault of their own, is not only economically unsound but, what is much worse, is a moral disgrace."⁶ The dignity of man is attacked every time a man is thrown into unemployment or has to sell his labor for less than a just wage.

Through organization into associations, workmen were able to pool their collective bargaining power and thus ably protect their rights. Worker organization in a liberalistic state became the only effective institutional means to counterbalance the vast power of corporate wealth and power. Unions represent the attempt of men to safeguard their personal, family, and social rights against a coalition of capital and management controlled by no social brake.⁷ In itself the profit motive is limitless and without sanctions.⁸

² "The fact is that precisely in those social elements, which seem fundamental and most exempt from change, such as property, labor, capital, a great many changes in the attribution of relations is not only possible, but is real, and an accomplished fact. It suffices to examine the course of history." Pius XI, May 16, 1926.

³ James Burnham, *The Managerial Revolution*, p. 67.

⁴ Pius XI, Q. A., *Five Great Encyclicals*, p. 152.

⁵ Francis J. Haas, *Man and Society*, pp. 314-324.

⁶ English Hierarchy, July, 1942.

⁷ Jacques Maritain, *The Rights of Man and Natural Law*, 1947, p. 95.

⁸ Bede Jarret, O.P., *Social Theories of the Middle Ages*, 1942, p. 158.

Trade unions, accordingly, are competitive conflict-groups, organized to withstand capital-management's "enlightened selfishness." Therefore, collective bargaining alone "cannot be established as a firm principle of the social order, even if it is inspired by the purest spirit of equity."⁹ Collective bargaining over wages and conditions is only a means, not an end for labor unions.

Our present system of labor-management relations engages conflict and warfare between hirers and hired. Common interest is structurally ruled out by the divisive law of supply and demand in the labor market.¹⁰

If collective bargaining in itself can hold as no final goal for organized labor, what then can stand as a legitimate final objective? Pius XII, speaking of the frozen status of organized labor during the Second World War, predicted that "this tranquillity is only apparent until the scope of such a (labor) movement be attained."¹¹ That scope envisages both a "correction of morals" as well as a "reform of the social order," which is nothing less than institutional change.¹² To change men's hearts is essential, but alone not sufficient; the structure of our economic system must be altered. This structural change in our industrialized, machine society underscores the role of trade unions and rationalizes many of their bargaining techniques and objectives. "Opposed by a machinery," to quote Pope Pius XII, "which is at variance with nature and with the plan of God in creating the goods of the earth,"¹³ organized labor must throw its weight into the reconstruction of our social order.

JURIDICAL REFORM AND WORKER OWNERSHIP IN PRODUCTIVE PROPERTY

Referring to progressive monopolistic concentration of productive property, Pius XII in 1944¹⁴ fearlessly pointed to the nub of our socio-

⁹ Pius XII, Christmas Message, December 24, 1942.

¹⁰ Pius XI, Q. A., *Five Great Encyclicals*, p. 148.

¹¹ Pius XII, Christmas Message, December 24, 1942, see Werner Sombart, *Der Moderne Kapitalismus*, 1902, Vol. II, p. 195 ss.

¹² Pius XI, Q. A., *Five Great Encyclicals*, p. 147.

¹³ Christmas Message, December 24, 1942, see Leo XIII, R. N., *op. cit.*, p. 4; Pius XI, Q. A., *op. cit.*, p. 138.

¹⁴ September 1. Italics mine.

economic problem, touching at the same time the radical need for juridical reform in our economic system: "Christian conscience cannot admit as just a *social order* which denies in principle . . . or in practice . . . the natural right to property whether over consumptive goods or the *means of production*." Workers are entitled to basic family and personal security by means of "an assured, if modest, private property."¹⁵ Especially is this absence of wide distribution of property intolerable when one remembers that "private property is in a special manner the natural fruit of labor."¹⁶ Proletarianism and insecurity are one, and must go.¹⁷

In the transitional stage to a just, functional economy, one advocated by the encyclicals, worker organizations have progressed singularly in establishing a quasi-property right in worker's jobs.¹⁸ Except in times of chronic unemployment, workers find some compensation for insecurity in their jobs. Seniority rights, back pay for unjust dismissal, severance pay, unemployment compensation and old-age pensions paid by industry, the "closed" and "union" shop, and even sit-down strikes . . . are all partial and exploratory answers to workers' rightful demands for a modicum of economic security as men, as husbands, and as fathers.¹⁹

A more radical approach to such relative security for workers is demanded by the Church.²⁰ "It is now time to abandon empty phrases and of thinking along with *Quadragesimo Anno* towards a new organization of the productive forces of the people."²¹

This "new organization of the productive forces of the people" suggests the radical papal answer to our system of narrowly restricted

¹⁵ Pius XII, Christmas Message, December 24, 1942.

¹⁶ Pius XII, September 1, 1944. John Locke and Karl Marx make labor the sole claim to property.

¹⁷ Cardinal Emmanuel Suhard, November, 1944: "reform of structure applied to the system . . . the disappearance of the proletariat."

¹⁸ Charles M. LaFollette, Cong. Record, January 18, 1944, A223. *Op. cit.*, June 15, 1944, speaking on the Fair Employment Practice Act. See also William Smith, *Crown Heights Comment*, Vol. VI, October 24, 1944, pp.1-5; *Ibid.*, Vol. 8, March 19, 1947.

¹⁹ John Eppstein, *Defend These Human Rights*, 1947, pp. 17-20.

²⁰ For treatment on the binding moral force of the social encyclicals: Bishop Francis J. Haas, "The Church and Economics," *Messenger of the Sacred Heart*, Jubilee Number, 1948, pp. 27-29. John F. Cronin, *Social Action Bulletin* (Hartford, Conn.), April 15, 1948. *Osservatore Rom.*, in *Work*, October, 1943.

²¹ Pius XII, March 11, 1945, to the Christian Assn. of Italian Workers. *Italics mine.*

ownership of productive property. To enable mass production, workmen as a group were forced by historical currents to relinquish the security of their land or hand tools. As machine-tenders and job-holders, workers possess neither the responsibility nor security of productive property ownership. It is a numbing frustration to workers as rational men to be in a kept status, with their present and future security, their very family rights and duties, geared to a system in which they have no effective voice. Especially keen is this hopelessness by reason of our political climate of democracy which "in our day appears to many as a postulate of nature inspired by reason itself."²² Political democracy is highly uncongenial with a frozen, non-vocal economic status.

LABOR UNIONS—AGENTS OF THE NEW ELITE

Aided by the state, labor unions, along with employer associations, shall implement the organization of a functional economy based on *common interest*.²³ "The professional organizations and trade unions are provisional auxiliaries, transitional media; their end is the linking and solidifying of the relations between employers and employed in order to provide jointly for the common good and the needs of the entire community."²⁴

Common interests for labor and management will be meshed into the new organization of society through the agency of co-management, and eventually when feasible, by co-ownership. Pius XI deemed it advisable that in our day the wage contract, though not in itself unjust,²⁵ might well be modified by a contract of partnership.²⁶ "Associative ownership" is the apt term (applied by Maritain) to distinguish worker-community ownership from socialistic state management.²⁷

Such a goal as the accomplishment of co-management and eventual co-ownership of productive property furnishes a historic role for trade

²² Pius XII, Christmas Message, December 24, 1944.

²³ Pius XI, Q. A., *op. cit.*, p. 148. Italics mine.

²⁴ Pius XII, February, 1946, address to Italian Electrical Industry.

²⁵ Pius XI, Q. A., *op. cit.*, p. 143-144.

²⁶ *Ibid.*; also, Pius XII, September 1, 1944: "Where big business shows itself more productive (than small business) there should be given the possibility of tempering the labor contract with a contract of co-ownership."

²⁷ Jacques Maritain, *The Rights of Man and Natural Law*, 1947, pp. 98-99.

unions in the setting up of the new juridic order.²⁸ "History is the graveyard of aristocracies" in the language of Pareto, and "the extent to which the representatives of labor are penetrated with the principles of the Gospel will decide in large measure the extent to which the society of tomorrow will be Christian."²⁹ "The future of the world lies in the culture of the working class and the apostolate of the laity."³⁰

Only in the light of this long-term historic goal of organized labor, can one justly, or even decently, place moral judgments on labor union policies and techniques. So long as undue violence, selfishness, or tyranny does not vitiate the means, trade unions have a strong moral basis on which to advance towards co-management and co-ownership of productive property by collective bargaining.³¹

Industry-wide bargaining; social security within the industrial community; union shop, and in most cases, closed shop; labor participation in time-study and standards determination; guaranteed employment and income; seniority rights; job rights . . . are samples of such provisional goals. In the evolution towards juridical reconstruction these advances progressively link labor with management in closer industrial teamwork and mutual understanding. Every step forward on the road to closer relationship and co-effort marks a stage of departure from the present conflict pattern.

Not as an irrelevant afterthought, but because of time limitation, one can merely add the final warning that institutional change, juridical reconstruction, without the ferment of Christian charity, must fail. For that reason our recent pontiffs have pleaded for Catholic and all believing workingmen and employers to translate the doctrine of the Mystical Christ in their complementary industrial roles through Catholic social action.

²⁸ Jacques Maritain, *New Humanism*, 1938, pp. 228-229.

²⁹ Cardinal Pacelli (Pope Pius XII), to Cardinal Verdier. Cited by Stanley James, *Christ and the Workers*, 1938, p. 71.

³⁰ Christopher Dawson; cited in James, *op. cit.*, p. 72.

³¹ Paul V. Kennedy, S. J., "Labor's Participation in Management: Ethical Aspects," *Review of Social Economy*, Vol VI, 1947, pp. 49-58. For wider reading on "institutional reconstruction" see William Ferree, *The Act of Social Justice*, Catholic University, 1942.

GUIDANCE IN SCHOOLS OF NURSING

MOTHER MAGDALENE, O.S.F.

Nursing education has passed through many changes during the past twenty-five years. Both World Wars threw influences over every form of education until we who had begun our work earlier in that field wondered truly, "Where are we going?"

When a powerful influence is wielded over any group, there is bound to be confusion. Frantic effort is then made to get out of the confusion. Guidance seems to be the likely outlet through which both leader and followers are headed in order to escape the turmoil which exists.

In our Franciscan schools of nursing, we are facing the problems of rapid advancement in scientific studies on one hand, and on the other, the keen and eager minds of young women pushing forward in that field. The so-called "rush acts" are filled with dangers, danger to the leaders and danger to those who follow—the nurse, the patient, the institution. Lack of a definite control makes the patient and the nurse victims of modern trends. As a result, knowledge too often becomes the goal rather than the means by which a goal can be attained—the drawing of souls nearer to God.

Nurse education is being carried to such extremes that an attempt is being made, as it were, to separate the body from the soul, to use the hospital as a laboratory, the patient as a mere animal for scientific study, the nurse as a student of medical or biological science.

The basic principle is the same for all concerned: "Man is a creature composed of body and soul." Not until this fact is realized and acknowledged by all will we have true Franciscan schools of nursing. The nurse must be guided from the very beginning of her training so that this Christ-like profession may not become to her a heartless educational project that develops the head and neglects the heart.

OUR HOLY FATHER, POPE PIUS XII, DEFINES OBJECTIVES

Several months ago, our Holy Father, Pope Pius XII, defined the twofold objectives of present-day Christian schools:

First, to train men of sound convictions, capable of withstanding the restlessness and pressure of modern life. Second, to produce men who know how to control themselves and to defend human and Christian dignity in the maelstrom of current moral instability.

Now, when we apply this to our Catholic hospital schools of nursing, we are confronted with a real challenge in our training of women to live Christ-like lives and to give Christ-like nursing care to the sick. *How* are we meeting that challenge? What are we, Franciscan educators in the field of nursing, doing over and above that which is being done by others?

NURSING EDUCATION DISTINCT FROM OTHERS

For the sake of principle, we are obliged to maintain a system of education distinct and separate from other systems.

The training of the nurse consists of two phases:

1. Spiritual education—the life of Christian perfection. With Christ as her Teacher and Model, she must acquire the guiding principles that will help her make vital decisions for herself when placed in the trying situations of her profession and in her personal life.
2. Professional training in which she will learn all that she should know as a professional nurse in order to do the patient no harm.

In order to accomplish the true end of Catholic nursing education, let us consider the following points:

1. The special relationship between those in charge and the student.
2. The training of those in charge.
3. The duty of the nurse to God, herself and others.
4. A check-up on what we are doing.

In our schools we need instructors who consecrate their lives to this special calling, instructors and supervisors who realize that these young

women are endowed with intellectual, physical and moral capacities which are so closely interwoven in their lives that the neglect of any one of the three will be to the detriment of the other two.

Here, let us stress the importance of the proper relationship between instructors, supervisors and nurses. In our guidance program, we cannot place either the task or the responsibility on a single person. Rather, the sum total of the impressions gathered by the individual nurse from *every person placed over her*, constitutes her guidance program. Therefore, the training of those persons in charge of nurses must be direct and not a "hit-and-miss" affair. They should be trained to mold these young people into Christ-like beings, imbued with the spirit of Christ, willing to make sacrifices for Christ, loving their fellow-men as Christ did. There can be no question as to their understanding of the human nature of young women who sincerely want to dedicate their lives to the care of the sick. They must seek the potential good in each one, and strive, without force or preaching, to develop that good; likewise aid them in the control of their inclinations by indirect methods and by *good example*. These Sisters must live Christ-like lives if they would pass it on to others, work together to develop strong principles of faith, and love, and truth in the nurses and do this while they are developing the professional sciences. Their failure to train the mind and will in the practice of virtue, no matter how splendid their professional training, cannot produce good women. One of the chief reasons why Sisters conduct schools of nursing is to safeguard the young nurses from such a failure. And now, the question is—are we Sisters safeguarding our nurses, are we producing good women?

ST. FRANCIS, OUR GUIDE

We Franciscans find an effective example in the person of our holy Father, St. Francis. St. Francis abhorred knowledge for the sake of knowledge, but when knowledge became necessary for the furtherance of the work of Christ, he did not hesitate to approve. Yet, he realized that to keep learning subservient to the final end was to produce a problem. It was a source of great sorrow to him if he saw one of the Friars sacrificing the inner life for study, and he hastened to make warning, "Those brothers who allow themselves to be misguided by a vain curiosity for learning will find themselves empty-handed on the

day of reckoning." Francis laid the chief stress on prayer—prayer would enlighten learning, learning would guide prayer.

St. Francis' spirit should permeate every one of us, his followers. In our Franciscan schools, his guidance must be ours.

THE ESTABLISHMENT OF OUR SCHOOL OF NURSING EDUCATION

St. Francis' teachings formed the nucleus about which we built our centralized school of nursing in 1896 for the training of our own Sisters. When it became imperative that we admit others who were not religious, we opened a school for Franciscan tertiaries in order to protect our Sisters. The young ladies, upon entering, immediately began their postulancy, then made their novitiate and their professions.

They had an order of the day, a common life—common morning prayer, fifteen minutes meditation, Mass, Communion, duty, spiritual reading for a short time at meals, office of St. Francis and evening prayers. They took new names of their own choice and were known as Miss Elizabeth, Miss Marie, and so forth. Everyone, including the doctors, addressed them by this name.

The plan was that they would spend their life with us, receive board, room, laundry and remuneration and would be taken care of in sickness and old age.

Pressure came from the Bishops, priests, the doctors, and the people requesting us to take secular students. The original plan had to be discontinued, but the spirit remained.

The acceptance of non-Catholic students was a step taken later with hesitancy as we were not certain of the influence upon the spirit of the school. Our influence had to outweigh theirs. We had to find a suitable means to this end.

The selection of a school pin solved the problem. At the very beginning of their training, these young students were instructed in the meaning of the pin. They were given to understand that only those who lived up to the ideals it represented would be permitted to graduate and to claim a right to this symbol of duty. It thus became a goal and when they had acquired their school pin, they had likewise acquired the virtues it represented.

The gold and the cross on the pin signified truth and a readiness to suffer in behalf of truth. Blue was in honor of the Blessed Lady that she might watch over the nurse and instil in her heart a great

love for all mothers, especially the new mothers that she would care for. This developed a high esteem for the married life and induced the nurse never to be guilty of making remarks of double meaning in regard to marriage. It likewise developed a love for maternity work, thus providing well-prepared maternity nurses and supervisors for the future. The white background signified the purity of their own lives, making them desire a blameless and chaste life. The meaning of "duty" was that the entire three years of training would come under a three-fold heading: duties to God, to self, to others. These three, though differing, are nevertheless continually interacting. There is no distinct separation.

The duties owed to God take precedence over all other duties, and moral training demands that religion take the first place. The knowledge of God and His law inculcated a spirit of obedience to His commandments. The keeping of the commandments insured the fulfilling of all other obligations. Fundamental religious instruction was given by a priest throughout the three years. The students were required to know the meaning of human act, the end and morality of human acts and the application of the moral law.

Excellent instruction was given on the three states of life: Religious life, marriage and the single state. We based the nurses' training on the religious life, taking from our life what could be put into practice by the nurse. Like the Sisters, they were taught to do things with a good intention—for God, not for man.

The religious training permeated their professional training and its influence was felt not only in the nursing profession, but in every circumstance of life. In their duty to God, the nurses were encouraged to give Him the best they had at all times and never to be satisfied with mediocrity. They developed the joyful spirit of serving others with that great devotion and attention with which St. Francis served repulsive lepers.

Such training could be acquired only through persevering prayer, discipline and guidance. We made this practical by giving them opportunities to assist at daily Mass, to receive Communion frequently, to attend morning and evening prayers in common, to say grace before and after meals, to have access to weekly confession, to make visits to the Blessed Sacrament, to study the Third Order and join if desired,

to read good Catholic books, and to make retreats under the direction of a Franciscan retreat master whenever possible. Non-Catholic nurses were always welcome in religion classes and in religious exercises, and many came regularly. The Sisters led the prayers and read the meditation for them after evening prayer.

We recall the great "silent sermon" of St. Francis. Such was the sermon of the Sisters. They realized the importance of giving the example if these young women were really to live their faith. The Sisters helped the good cause by sending them off-duty a few minutes early for a short visit to the Blessed Sacrament, by leading them in the recitation of the Angelus before a shrine of Our Lady on each floor of the hospital, by encouraging *all* nurses, non-Catholic as well as Catholic, to kneel out of respect and reverence for the Blessed Sacrament when the Chaplain brought Holy Communion to the patients. Mindful of the love St. Francis bore for the Blessed Virgin as the Mother of God, we arranged for an active sodality. It took very little encouragement on our part to foster their fidelity to the rosary. Many girls never went to sleep at night without saying it; and they, on their own initiative, without a word from the Sisters, often recited it aloud if there were two in the room. This happened between Protestant and Catholic, too.

NEED OF SACRIFICE

Many times it meant a sacrifice to provide the relief that would enable the nurses to go off duty for devotions, but it was a sacrifice that was cheerfully given. It was a mutual sacrificing—the Sisters for the nurses, the nurses for the Sisters.

In her duty to herself, an effort was made to help each individual nurse to realize the results of original sin in one's life, to realize fully that one must practice self-control, to see the need of bearing oneself with true Christian dignity at all times, and to direct ones' voluntary acts so that they will merit an eternal and lasting end.

In her duty to her fellow-men, the commandment of God stood ever first: "Love thy neighbor as thyself!" Imbued with a deep sense of her responsibility, not only for the physical welfare of her patient, but also for the peace and happiness of that person, she had to possess a

personality strongly founded on the supernatural values of justice, charity and thoughtfulness of others; she had to be willing to make sacrifices for her patients. Again, we look to St. Francis. An active practical charity was at all times the ideal of our holy founder. That charity was steeped in his knightly soul and was exercised principally in the care of the sick and dying.

We stressed the old, old motto: "Do unto others as you would have them do unto you!" It was necessary to explain the application of such practical subjects as falsehood, professional secrecy, mental reservation and scandal. There would be no question regarding the life of another—to God alone belongs to right of life and death.

Thus far, we have touched only upon the group. There were then, as now, individual nurses who had problems, who needed help. Catholic nurses were always directed to the confessional, where they obtained the grace of God and the guidance that He alone can give. Non-Catholic nurses often took advantage of the question box. Many sought help and learned good sound Christian principles upon which to base their decisions. Others were aided indirectly by our assigning them tasks that helped them overcome their difficulties.

I repeat what was said earlier: "We are confronted with a real challenge in our training of women to live Christ-like lives and to give Christ-like nursing care to the sick. *How* are we meeting that challenge?"

It was easy to see the marvelous effect of good Catholic home training in early years when these young women stepped into the field of nursing. We could see, too, the need to supplement our professional program in the case of girls who had not had that training before. Good home training is most essential and it must be supplied in some measure if it is lacking in the student nurse.

Today, in our schools of nursing, we are still receiving some girls with the same good home training of former years; and we are receiving another type—the girl without the proper training, who wants to be modern and looks scornfully back at her sister of a decade or two ago. She is inclined to mistake fundamental principle for "old fashioned ideas."

These girls are our special problems. We must seek means by which our young women of this type can be developed into well-rounded

personalities—spiritually, physically, intellectually. We know that they have potential good in them. It becomes our duty to transform them into individuals whose code of conduct will be deeply rooted in a charity that comes from a heart which acts on love of God, remembering that He has said to all “whatsoever you do unto the least of these, My brethren, you do unto Me!”

Previously, we guided the nurses so that they would be capable of making their own decisions, to “stand on their own feet.” They were taught to think, to reason out their own problems, and then to decide—they had to grow into characters of spiritual depth for we knew they would be sorely tried in their daily life.

Now, *how* are we going to transfer that training to our present-day girl? It is a matter of first importance that we distinguish between direction and guidance, lest in directing and telling them how and what to do, we develop or weaken them into a state of perpetual dependence upon another. If the mind receives direction in right thinking, the will is thereby guided to right choosing.

Nursing is one profession where quick action and decisions must be made and we must not fail our students in educating them to their grave responsibility. On the day that we present to our nurses that beautiful school pin with the single word “duty” engraven on it, that “duty” will already be engraven on their hearts—duty, duty to God, to self, to others. Our nurses will face their problems squarely and unselfishly; and they will seek the beautiful things in life, laying up treasures for themselves in heaven. They will be worthy citizens of earth and heirs to heaven.

We Franciscans, in our schools of nursing education, have a task before us. The problem is not a new one. Christ Himself gave us the example when He healed the sick in tenderness and mercy. St. Francis followed his loving Model so ardently that he let his sympathy go out to every creature that suffered. All through the centuries, noble men and women, consecrated to the service of God under that great banner, “*Deus Meus et Omnia*,” have directed that service to the ministry of the sick and the dying. It remains for us, Franciscan educators of nursing, to raise again that banner over the never-ending ranks of young women advancing through our schools of nursing and to be ever grateful to God for our Franciscan heritage.

DISCUSSION

SISTER GERALDINE, O.S.F.:—Throughout her paper, Mother Magdalene has stressed that the supernatural must prevail over the natural—to which we all agree.

However, if we examine the trend in schools of Nursing during recent years, we will find that great pressure has been put on professional requirements by outside forces not under our control. This has been done with such rapidity and with such radical demands, that our Sisterhoods, in their anxiety over the status of their schools, have not been conscious of the dangers which threatened spirituality. Both Sisters and nurses used their time and energy to keep up “professionally.”

We can begin the solution of the problem presented by answering the question, “Have we perhaps neglected to make the spiritual as attractive and as interesting to our students as we have made the professional?” If it is necessary and interesting to study the function of the body, surely it is more necessary and more interesting to study its Creator. If it is needful and interesting to study the function of the members of the body, then it is more needful to study the divine plan of God in their regard. If we find it necessary to study the prevention and cure of physical ills, it is certainly more needful to study the prevention and cure of spiritual ailments. If it is well for us to study how to prolong life, it is far more interesting and necessary to study the purpose of life.

Where the study of the physical is not well balanced with the study of the spiritual, man can easily feel that he can take life and death into his own hands and give himself the right to decide who is to live and who is to die. Nurses can easily become co-workers in this matter unless we Hospital Sisters lead and guide our students aright.

We Franciscans should be encouraged in having St. Francis as our leader. He was able to meet unflinchingly all the demands of the time with fortitude born of his great love for God, his hatred of sin, and his generosity in relieving both spiritual and physical sufferings.

GUIDANCE IN MARRIAGE CASES

AIDAN CARR, O.F.M. CONV.

It is not the purpose of this paper to decry the manifold and all too evident evils currently besetting the American matrimonial scene. It is a truism to proclaim that a large part of our fellow-countrymen have lost—if indeed they ever had—the concept of wedlock as a divinely instituted state for the procreation and education (for heaven, too) of offspring, and possessing the essential properties of unity and indissolubility. The most casual glance at the daily papers serves to demonstrate how lightly many Americans assume serious marital obligations and with what nonchalance they promise “till death do us part.” Sadly enough, our legal system countenances this unchristian view and indeed fosters it by the facility with which it incompetently allows divorce on grounds that are becoming daily broader, both by direct legislation and by judicial decision.

For example, recently in Manhattan a suit for alimony alleged that the husband ignored his wife by devoting himself exclusively to watching television programs. In Vancouver a petitioner secured a divorce after having testified that her husband bit a piece out of their marriage certificate and threatened to make her eat the rest of it!

Nor is it the intent of this paper to propose a panacea for marital ills to be compounded of all the salutary remedies the Church alone can offer. We are fully aware that the precious and age-old wisdom of Mother Church can serve all men wonderfully in the conquest of most of the obstacles confronting successful marriage, but before souls can be induced to harken to that Mother's voice they must first of all be led to acknowledge Her as a mother. Assuredly those who are already Her children—some at times undutiful ones—ought to be thoroughly grounded in the philosophy, doctrine and practice of Catholic married life. Considerable progress in this direction has been made through the training given Catholics from the inception of their academic courses, and also by means of sermons, study-groups, Cana Conferences, and similar pre-marital instructions.

THE SCOPE OF THE PAPER

The scope of the present paper is entirely legal. We assume that other aspects of the marriage question lie outside the ambit of the assigned title. More specifically still this paper is concerned with guidance, not directly of the laity, but of priests. Guidance intended for the faithful must necessarily remain untechnical, since they are not expected to understand the canonical refinements upon which most matrimonial cases, in the final analysis, turn.

Moreover, we dare say that it is not necessary, *secundum mentem Ecclesiae*, that the laity be versed in certain parts of the Church's law with which every priest is expected to have something more than a nodding acquaintance. This is not to imply that canon law is some sort of esoteric legerdemain to which the priesthood, as a kind of gnostic élite, enjoys exclusive access. The laity should certainly be conversant with the fundamentals of ecclesiastical law governing the nature and effect of the various impediments; the requisites for licit and valid matrimonial consent; the form of the celebration of marriage; the time and place for it; the judicial effects of the matrimonial contracts; mutual rights and duties of husband and wife; the relation of parents and offspring, etc. But a corresponding knowledge of the law regulating—for example—the dissolution of the marriage bond is neither expected nor expedient.

In the first place, it may be stated as a safe rule that any instruction in this intricate and important matter addressed to the ordinary member of the laity will serve only to confuse all but the most astute and will scandalize many, who, understandably failing to comprehend essential distinctions and qualifications, will conclude that the Church does, after all, allow divorce! Moreover, because each case is decided on its own merits only after a judgment on its own facts and circumstances, therefore, every case must receive individual treatment upon private consultation.

We propose (or perhaps we should say "presume") to offer some notes on guidance relative to the dissolution of the matrimonial bond, and these remarks are addressed to priests who are or will be obliged to help the faithful directly or indirectly in marriage cases and problems. The need and the practicality of guidance in the

particular subject here treated is underscored when we mention that the archdiocese of Los Angeles, for example, receives approximately three thousand petitions for declarations of the nullity or the dissolubility of the bond each year.

In a certain parish (cf. *The Jurist*, for April, 1946, p. 214) recent figures show that of about 475 adult Catholics, more than one hundred were living in adulterous or concubinate unions. In this group there were ninety-six invalid marriages, of which twenty-nine were between a Catholic and a divorced non-Catholic. These figures, which are probably fairly indicative of the situation in other localities, bespeak a secularist mentality among a high percentage of our Catholics. Such statistics point out how imperative it is to employ the Church's law to secure, where possible, the validation of defective marriages when the invalidity, rooted in the existence of a prior bond, can be remedied by a declaration of nullity or dissolubility of the previous marriage, followed by a compliance with the Catholic form.

Needless to say a priest should be extremely cautious when confronted by a marriage of questionable validity. Jumping at conclusions is always a dangerous form of exercise, and in no instance is this truer than in those cases where a priest is approached by parties to a Catholic marriage which has proved a failure; or by those who want to marry a divorced person; or by Catholics who, having been joined in civil marriage after the divorce from a former partner now express the desire to return to their duties as Catholics. Hasty assurance by that never-to-be-sufficiently-lamented phrase "everything can be fixed up" often ends in acute embarrassment for the priest himself, the generation of intense heat in the vicinity of the chancery office, and finally even discouragement and hardening of heart in the disappointed parties. It is infinitely wiser to offer slight initial assurance to the persons concerned, with cautious hope that the final result will be favorable, than to conjure up a promising vision that may turn out ultimately to be little more than a mirage.

Accordingly it is of great importance that the priest who first meets the distressed parties have at his command a fair working familiarity with the principles to be applied when the possible dissolubility of a bond is in question. While it is true that every marriage is intrinsically indissoluble, i.e., that the parties may not set aside the bond

by mere mutual agreement, still not every marriage has the same degree of extrinsic indissolubility, since subject to dissolution by the Church's authority are:

- (1) the bond of a *ratum et non-consummatum* marriage
- (2) the bond of a matrimonial contract falling within the purview of the Pauline Privilege
- (3) the natural bond dissoluble in favor of the Faith by so-called Petrine Privilege.

It is concerning these unions and their dissolution that we now speak.

I.

MATRIMONIUM RATUM ET NON-CONSUMMATUM

Canon 1119 recognizes a power in the Holy See to dissolve a sacramental, non-consummated marriage, a power that is exercised by the Supreme Pontiff acting with the plenitude of his vicarious ministerial power as the Vicar of Christ. The process for obtaining this dispensation was formulated in the *Regulae* of the Sacred Congregation of the Sacraments in 1933 (cf. AAS, XV (1923), 389). Certain accidental amendments have been since added, and all petitions wherein one of the parties is a non-Catholic are handled by the Holy Office.

The faculty to institute this process *super rato et non-consummato* is regularly delegated by the Holy See to the local Ordinary in individual cases upon the presentation to Rome of findings that indicate a *prima facie* case. But a delegation for the construction of the process comes from the law itself in those instances where a cause originally introduced to seek a declaration of nullity on the grounds of impotence is remanded into a *ratum et non-consummatum* when it appears that non-consummation rather than impotence can furnish a basis for the process. Similarly, the law authorizes this change where a procedure having inconclusively terminated upon the allegation of nullity in virtue of some impediment other than impotence, v.g., defective consent of force, nevertheless reveals that non-consummation of the marriage is very probable. In these eventualities a switch is made from the original formal process on other grounds to a quasi-administrative *ratum et non-consummatum* process.

In his petition for the faculty to construct a *super rato* procedure, the Ordinary transmits to the Holy See the petition of one (or both) of the parties, and in this *libellus supplex* are contained the identification of the petitioner(s); a thorough narration of the circumstances of the marriage in question and of the stated failure to consummate it, together with the causes for the dispensation. The condition of the validity itself of any subsequent dispensation is predicted upon the truth of the non-consummation joined to a sufficiently grave cause for it. A priest who first deals with the parties to a possible *ratum et non-consummatum* provides a real service to all concerned by pointing out the absolute essentiality of those two conditions for even the validity of any declaration of dissolubility. Furthermore, he can aid the officials of the curia by advising the parties on the documents needed as well as how they may go about obtaining them, since the *libellus* above referred to contains a summary of salient facts shown by documentary evidence of birth, baptism, marriage, civil divorce (if any), attempted remarriage, doctor's certificate of physical integrity of the woman, testimonial letters regarding the credibility of the petitioners, in short, all written matter that will shed light upon the factual and juridical status of the petitioners, in short, all written matter that will shed light upon the factual and juridical status of the case.

The generic name of *informatio* is given this data, and to it the Ordinary must add his remarks concerning the efforts made to reconcile the parties. And here again the priest can occupy a role of genuine importance, since attempts at a reconciliation may often best be made by him who is in a position to understand the dispositions and conflicts of the parties. These efforts ought never to be omitted and the Holy See requires a categorical affirmation by the Bishop that the *experimentum reconciliationis* has in fact taken place. In the preparation of the *informatio* the Ordinary or his delegate proceeds informally and without any real semblance to a judicial process either in the interrogation of the parties and witnesses or in the manner of gathering requisite documents. There is no citation and no oath. As the decree *Catholica Doctrina* setting up the process expressly states, the entire procedure *super rato* is essentially administrative since no *litis contestatio* (issue) is had.

CAUSE FOR DISSOLVING THE BOND

Before the dispensation can be finally granted it must appear from the evidence not only that no consummation has occurred but also that there is a just, proportionate and grave cause for the dissolution. The exact nature of this cause is not prescribed by law, but in general such a cause exists where there is a moral impossibility of reconciliation and one of the parties wishes to marry again. Further causes might be the fear of future scandal from family discord, suspicion of impotency with consequent danger of incontinence; the hazard of perversion in the Faith where the non-Catholic partner proves adamant respecting the Catholic's practice of Faith.

The primary proof in the process is the sworn statement of the parties themselves that the marriage has not been consummated and that the alleged cause for the dispensation is true. All other evidence and testimony is corroborative in character. The testimony of *septimae manus* witnesses is adduced not only to substantiate the credibility of the parties themselves, but also to show that the manifestation of non-consummation was made by the parties during a *tempore non-suspecto*, i.e., at a time when it was certain that the spouses were unaware of the legal possibility of a dissolution of their marriage. These witnesses are chosen from among relatives and intimate friends of the petitioners inasmuch as they are to provide testimony of facts which they alone would be most likely to know. Frequently the pastor or the assistant who is originally approached by the parties will be of help in recommending such witnesses to the diocesan officials.

Additional support for the allegation of the petitioners consists in the physical argument based on the asserted virginity of the wife. Obviously this is ruled out *a priori* where the woman was a widow at the time of the present marriage, or she is known to have been ravished, or when some accident accounted for the destruction of bodily integrity. Nor is this examination of any value where it is clear that there was no time or opportunity to consummate the marriage, as happened during the war when soldiers left for foreign duty immediately after the ceremony. This physical evidence is similarly of no pertinence when it is discovered that the man is him-

self incapable of consummation with this woman. The rules to be observed in this delicate matter of physical inspection are carefully delineated in the prescribed process, but these concern more especially the duties of the judge.

When all evidence has been gathered and every reasonable attempt made to clarify obscurity, and all relevant documents are safely in the hands of the officials, the process is complete. Nothing remains except for the *Defensor vinculi* to attach his comments including all the principal difficulties he has been able to raise against the granting of the dispensation, with special reference to the form of the process, the cause for the dispensation and the possibility of scandal. The Ordinary adds his *votum* or opinion expressing his view of the merits of the case. Part of the practical guidance which can be offered the parties is to remind them of the law's delay, that Rome is not Reno and that the consultors and members of the Congregation are not divorce judges stamping an ink-pad decree automatically on cases that come before them for consideration.

It is desirable also that the parties be advised that the costs incurred in connection with the process represent no profit for anyone—except possibly for the paper manufacturers—and that clerical expenditures, translation fees and similar incidentals easily account for the moderate charges borne by the petitioners. It might be indicated that if one truly cannot meet even these costs that a plea *in forma paupertatis* is always available.

II.

NATURE OF THE PAULINE PRIVILEGE

One occasionally hears loose remarks concerning the nature and the applicability of the Pauline Privilege. At times the magic power of an "Open sesame" is attributed to it by which the doors to divorce are said to be thrown open to those who can afford it! What an unhappy illusion that is! During the past year we were approached by a fallen-away Catholic eager to return to the sacraments. He had married a Catholic woman before a priest, she had borne him several children, but he had civilly divorced her after some years in order to take unto himself a charming Methodist. He wanted to know if he might not marry his present "wife" in the Church, and based his

hope of doing so on her attraction to the Catholic Faith and her probable conversion to it in the event that their defective marriage would be thus recognized by the Church. When we assured him that not even the Holy Father could arrange that, he explained that several people he knew had heard of similar cases being settled in that way and had urged him to take steps to bring such a blissful termination to *his* domestic difficulties. Obviously a spectre of the Pauline Privilege was hovering somewhere in the dimly-lit off-stage, but nothing that St. Paul would ever recognize showed its head within striking range.

Very probably the majority of cases resulting in the final solution of a valid bond, at least in this country, are based on the use of the Pauline Privilege. Although it is not to be supposed that there is any priest who lacks a clear understanding of the principles and conditions of this remedy, yet there are certain aspects of the Privilege that deserve emphasis and elaboration in a paper devoted to practical guidance in marriage problems.

The material object of the Pauline Privilege is the valid nuptial bond between two unbaptized infidels—not between one who is baptized and one who is not—of whom one is converted to the Faith and receives baptism. The weight of opinion holds that the Privilege is not available to one converted to some Christian sect. It can never be used where one of the parties is certainly baptized, nor where both parties are doubtfully baptized, because the Church will never expose itself to the danger of attempting to dissolve what may be a consummated and sacramental union.

By the conversion and baptism of one of the spouses the legitimate marriage is not *per se* dissolved, and if the other consort is himself converted and baptized, the matrimonial status is thereby elevated to the dignity of a true sacrament, and should it be then consummated it thereafter enjoys the fullest degree of indissolubility. Even if the unconverted party will not abandon his infidelity, still the Pauline Privilege can't be invoked unless it appears either that he refuses to live at all with the Christian, or at least refuses to live amicably with him, and without infringement upon the Christian's free exercise of his Faith. The former refusal: to cohabit, constitutes physical departure; the latter: interference with the practice of the Faith, constitutes moral departure.

From this condition of departure flows the further necessity of the discipline of the interpellations before the Privilege may be enjoyed. Briefly this consists in an interrogation addressed to the infidel concerning his willingness either to be converted or at least to cohabit with the Christian in peace and harmony: *sine contumelia Creatoris*, allowing the Christian party the full and untrammelled observance of the divine law. The valid use of the Pauline Privilege is conditioned upon the making of this interpellation, and if in individual cases there is no possibility of so interrogating the departed infidel, then a dispensation from the obligation of making it must be sought.

The interpellations may be addressed to the infidel either by an agent appointed by the Ordinary—possibly the local pastor or his assistant—or even by the convert himself with authorization from the Bishop. To ask the infidel once regarding his disposition suffices. Finally it should be noted that the first marriage is not dissolved *de iure* until the second bond is contracted. The precise nature of the Privilege lies in this that it allows one to enter a new marital union, and only at the moment this new bond is formed is the previous bond vitiated.

III.

THE PETRINE PRIVILEGE

Considerably less familiar than either the *super rato* or the Pauline Privilege is the so-called Petrine Privilege which directly dissolves, in favor of the Faith, the natural bond resulting from a marriage contracted between one who is baptized outside the Church (or even in the Church) and an unbaptized infidel. The classic example illustrating the use of this remedy is the famous Helena case, originating in Montana twenty-five years ago. In this instance a marriage between an Anglican and an infidel was dissolved in favor of the Faith upon the conversion of the infidel to the Catholic Church. He was permitted to enter a new marriage with a Catholic partner, a civil divorce having previously been received from the first union. The canonical cause for the use of this proceeding may be the difficulty of one to observe an enforced continence, or any other reason which favors a genuine conversion and perseverance in the Faith.

There is a twofold essential condition to be realized for the valid application of the Petrine Privilege: (1) a lack of baptism in one spouse during the whole time of married life; (2) the non-use of matrimony after the baptism of the hitherto unbaptized party, should such baptism in fact take place. For a licit grant of the favor of dissolution of the bond there must also be moral impossibility to restore conjugal life, together with no danger of scandal in the event that the favor is allowed. The norms for constructing this process were issued by the Holy Office in 1934, but they are not *de iure publico* and so may not be printed.

The ambit of the Supreme Pontiff's power in relation to the dissolution of the natural bond in favor of the Faith is more extensive than one might at first blush suppose. It includes the capacity to dissolve the bond contracted *coram Ecclesia* between a Catholic and an unbaptized infidel with a dispensation from the impediment of disparity of cult, even though such a union may indeed have possibly been consummated. In July, 1947 such a grace was granted by the Holy Office in a case where non-consummation was not proved. This type of marriage remains *non-ratum* even with a dispensation from disparity of cult since the dispensation does not alter the basically unsacramental nature of the bond. But here again a plea for practical guidance must urge extreme caution as the watchword for priests who meet cases that seem identical. Ecclesiastical law, while admitting the force of a *stylus curiae*, is not, like our American civil or common law, inclined to treat litigation on a *stare decisis* basis. It is always presumptuous to conclude that case B will be resolved in the same manner as case A simply because the circumstances appear to be the same. Moreover, no petitioner is exercising a vested right in asking for the dissolution of the bond, rather he is in the position of one requesting a favor.

IV.

IN DOUBTFUL MATTERS

Of primordial importance in all problems that concern the dissolution of the bond of a valid marriage is the principle enunciated by canon 1127: *In re dubia privilegium fidei gaudet favore iuris*. The application of the norm here provided can be of substantial help in

settling many problems in this country where such a large percentage of the citizens are not baptized (or doubtfully baptized) and where civil divorce is so prevalent. A considerable number of the cases presented to our Curias are concerned with instances where non-Catholics have been divorced and now declare themselves anxious to enter the Church and to contract marriage with a Catholic partner. The scope of canon 1127 is extensive since its entire tenor is directed to favoring the Faith whenever that end may be legitimately and sincerely served.

The effect and nature of this principle is clearly perceived when we understand that it is the sole exception to the general legal rule stated in canon 1014 that matrimony enjoys the favor of the law and that doubts are to be decided in such wise as will secure the continuance of a bond already contracted. In other words, while the law favors the lasting validity of a matrimonial bond, it favors still more whatever will best safeguard the spiritual interest of a convert, and to secure this will dissolve any (merely) valid bond that obstructs this privilege of the Faith.

The nature of the doubt to be settled in favor of the convert must be one that is positive and not otherwise soluble, and as a doubt of law or fact it must perdure even after diligent effort to disperse it has been made. The matters falling within the ambit of canon 1127 include doubts about the validity of a marriage contracted in infidelity; the identity of the first spouse; the validity of a baptism previously received by the convert; the sincerity of the response of an infidel to the interpellations required for the use of the Pauline Privilege; the actual existence of a marriage already entered into; the verification of any of the conditions demanded for the valid use of the Pauline Privilege. In short, virtually any conceivable doubt about the matrimonial status of a convert (or a prospective convert) that reply to the doubt is to be entertained which favors the liberty of this party either to enter marriage with a Catholic, or to have a marriage already attempted with a Catholic validated.

Two important qualifications in regard to the application of this principle must be noted: (1) it cannot be used where the doubt concerns the baptism of *both* parties to a marriage since the Church will not risk attempting to dissolve what may in fact be a *ratum et*

consummatum marriage; (2) it cannot be applied except by the Holy See itself (and therefore not by the Ordinary) in the case of a marriage between one who is certainly unbaptized and one who is a dubiously baptized non-Catholic. It should be observed that the effect of canon 1127 is not equivalent to a radical sanation (*sanatio*) of a second marriage entered into before the juridical application of the principle has been made. Renewal of consent and dispensation from impediments obstructing the validity of the second marriage will always be necessary.

V.

GUIDANCE FOR THE LAITY

Having presented a very restricted study of one aspect of matrimonial problems for the guidance of priests, in closing we offer some suggestions for a guidance program intended more directly for the laity. No particular claim is made to originality in these recommendations.

Since moral guidance is, after all, simply the practical application of dogmatic principles, it would seem evident that a thorough-going doctrinal explanation of Christian marriage would provide a foundation for the guidance program. The traditional teachings that marriage is a divinely established institution with certain determined ends; a contract not subject to the caprice of the human will, and lying outside the competence of the state except insofar as the legal effects of it are concerned; that a marriage between two baptized persons is a sacrament and the discipline of sacraments is reserved to the Church; that a civil annulment or divorce is valueless as such in the eyes of God—these and related truths would furnish the dogmatic frame of reference.

From these premises flow conclusions of a moral character, and so the faithful should be informed that in this country (in virtue of decree n. 124 of the III Plenary Council of Baltimore) to attempt a marriage after a civil divorce without ecclesiastical approbation results in excommunication; that any man or woman who keeps company with a divorced person is thereby placing himself or herself in the occasion of serious sin unless there is certainty (difficult to

achieve in the abstract) that the first marriage is an invalid one; that husband and wife may not separate without permission of the Church even by mutual consent, except where there is grave danger in delay and no time is had to appeal to the Ordinary. The cause for permanent separation is manifest adultery. These related dogmatic and moral truths should be made to penetrate the consciences of our Catholics by means of pastoral letters; organized sermons; radio talks; and by systematic instruction in school; study clubs; films, etc.

As a further preventative—an ounce of which is worth the proverbial pound of cure—it would be well if each diocese had a “marriage consultation board” consisting of a well-qualified priest; a lawyer; a doctor and a social worker. Functioning in the manner of a legal aid society, this board would advise couples and prospective couples on questions pertaining to the Church’s teaching and laws. To this board would be referred individuals whose problems are of more than ordinary complexity. It would be advantageous for the effective operation of this board if the Bishop would attach some kind of sanction to its decisions. In line with this proposal, a uniform practice might be devised to regulate the permission given Catholics to seek civil divorce. Such permission should be granted only after the disputed marriage has been duly adjudicated by an ecclesiastical court. If the marriage is truly indissoluble then the Catholic party (or parties) should be required to swear under oath that the motive in seeking divorce is simply to safeguard legal rights that cannot be otherwise protected, and further that there is no intention to remarry during the lifetime of either spouse. Every reasonable means to avert scandal ought certainly to be employed.

No more fitting conclusion to any paper on guidance in marriage problems can be conceived than the wise exhortation of Pope Pius XI in his immortal encyclical *Casti connubii*:

All these things which, Venerable Brethren, prompted by Our past solicitude We put before you, We wish according to the norm of Christian prudence to be promulgated widely among all Our beloved children committed to your care as members of the great family of Christ, that all may be thoroughly acquainted with sound teaching concerning marriage, so that they may be ever on their guard against the dangers advocated by the teachers of error, and most of all, that “denying ungodliness and worldly desires, they may live soberly and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God and Our Saviour Jesus Christ.

DISCUSSION

MICHAEL HARDING, O.F.M.:—At the outset I wish to thank Fr. Aidan for doing me the courteous favor of asking me to lead the discussion of his Paper. Unknown to him, it was this topic which brought me to the Franciscan Convention this year.

His well-rounded paper touching so many practical points could engage us all in many fruitful hours of lively, interesting colloquy, but I will try to limit myself to a few thought-provoking points from his doctorly essay.

All of us are sobered into treating reverently the great sacrament of marriage by the Divine mandate. What God hath put together let no man rend asunder.

We wonder at the nonchalance with which some people seem unaware of the Church's complete jurisdiction over Christian marriage and the state's complete incompetence over divorce in the strict sense of the word.

Cana conferences are doing wonders for more Christian Marriages, more power to them.

The number of invalid marriages should challenge the priest to try to do something about them if only to warn tactfully that spiritual realities should be faced honestly.

1. *Ratum et non-consummatum* cases are very technical. The ordinary priest following a manual can prepare data and then leave the matter in the hands of the Bishop or his Officialis.

2. Pauline Privilege Cases are not always provable but fairly easy to present exhaustively.

3. Privilege of Faith of cases of the Petrine type are usually very involved and call for great patience but when successful bring an untold blessing to a newly founded Christian hearth.

One of those I helped to guide took ten years to the day before its successful issue. The eventual success helps me to dispel disappointment and sometimes the bitterness of those who seek to rush ecclesiastical procedure.

Such cases do not occur where the party is well instructed on the Sacramental character of the Christ-established and Church-protected marriage that is a practical ideal not entered into, as the Ritual vividly admonishes, *sicut equus et mulus*, referring to Tobias who prayed and fasted beforehand to obtain the blessing of God.

One is often pleasurably surprised to find how courageously people can take the truth proposed in a gentle Christ-like way, not brusquely. In the past there have been some complaints about discourteous treatment from busy officials, but this is now comparatively rare, and I'm happy to be able to say that dealing with a good many matrimonial courts directly and indirectly in the last few years, by far and large, the experience has been one of edification from those dedicated to a difficult and often thankless service.

You can help them by an intelligent preparation of the case. Doheny wrote several volumes to help priests in this matter. Ramstein is more compact and often a life-saver outlining the method of introducing almost any kind of otherwise perplexing case.

I don't know how loud I should say this, but ever since the Holy Office has shown willingness to accept cases drawn up in English, the courts in many places have been able to expedite matters immensely.

Interesting to me was a note in Ter Haar, C.SS.,R, *De Occasionibus Praecipuis Periculosus Hodiernis*—of St. Anne's Society in South America under the guidance of a Redemptorist which prepared the way for grace and made Sacramental some ten thousand previously adulterous unions.

Often I have wondered whether Marriage-Consultation Boards well-equipped for guidance and properly remunerated for their work, could not conduct a marvellous apostolate right here in America, where cold statistics will show thousands of families in any large Diocese, often sending children to Church, but not in good standing themselves. A good percentage of these could be salvaged, but priests are often afraid to start what they fear they cannot finish. They would be encouraged to help, they would not hesitate to seek, if they thought it could be obtained readily and without imposing.

THE PROBLEM OF ARTIFICIAL BIRTH CONTROL

VICTOR G. BUCHER, O.F.M.

The pastor is responsible for the spiritual and the material welfare of the parish within the jurisdiction of his Ordinary. The ever-present material development of the parish may easily encourage him to lose the correct perspective in the spiritual building of the parish. Brick and mortar developments as well as the parish budget are apt to focus the pastor's attention on the material side of the parish.

Such inversion of the spiritual and the material program in a parish may influence the pastor to be unduly sympathetic with the family whose income will not warrant an increase in the family. How easily the brick and mortar development of the parish may give the pastor a sense of achievement! And this basking in personal material accomplishment may influence him to tolerate a family in the social accomplishment of having done its duty to society in having had four children. Not only in his annual retreat, but also in his weekly confession and frequent examination of conscience, he must consider God's natural and divine laws, lest he fail in his pastoral duty to guard and guide, to encourage and sanctify the souls of men entrusted to his parochial care.

St. Paul in his Second Epistle to *Timothy*, 4:5, may well have addressed every pastor: "It is for thee to be on the watch; to accept every hardship, to employ thyself in preaching the gospel, to perform every duty of thy office keeping a sober mind." In his courses of Philosophy and Theology the pastor learned the principles of God written in the hearts of men and revealed by the Son of God. In his profession of the care of souls, the pastor should be no less zealous than the physician is in the care of his patients' bodies. And, if the physician who would succeed must remain a student, then the pastor, in caring for the souls of his flock, must always remain a student in the school and spiritual

sciences. This obligation is inherent in the pastor's office. Negligence in this matter may involve the pastor not only in the guilt of omission but also in the responsibility for the sins that the members of his flock commit.

Again, an admonition of St. Paul to *Timothy*, 2:24, may well have been directed to every pastor: "Preach the word, dwelling on it continually—welcome or unwelcome; bring home wrongdoing; comfort the waverer; rebuke the sinner with all the patience of a teacher." At all times the pastor must counsel and command his flock mercifully in Christ's authority, so that both the natural and divine law may focus into "a pillar of fire" to show up the flesh pots of bondage and to direct the children of God to the freedom of the Promised Land.

The pastor has five channels at his disposal to preach the word of God and nourish his flock.

THE PULPIT

The first channel is the pulpit. Here the word of God will have its attraction through the warm sincerity of the pastor, who has assimilated the law of God. Should the pastor be a tinkling cymbal or have the tone of sounding brass, he may be sowing the word of God on hardened hearts receptive as stony ground. The clear, concise statement of the law of God presented by a sincere salesman in the pulpit will be conducive to form innocent and earnest consciences to know and observe God's law. The subject of artificial birth control is no less disturbing to the consciences of Catholics than is the repetitious Sunday appeal for money offensive to the ears of "the poor, who have the Gospel preached to them." This first and least effective method of preaching the law of God concerning artificial birth control will be effective only in proportion to the sincerity of the pastor. Through this channel the pastor may find his way as disagreeable as Jonas found his mission to the Ninevites. Neither may the pastor absolve his silence on this subject any more than could Noe, who—while he built the ark—preached the law of God. Noe's preaching did not bring men into the ark, but doubtless his preaching brought contrition to the minds and hearts of his listeners when the day of reckoning overtook them in the deluge.

THE CLASSROOM

The second and effective channel at the pastor's disposal in solving the problem of artificial birth control is the *classroom* where he may present correct Christian principles. Here, as a teacher in the junior and senior years of high school, the pastor may discover great value in allowing candid and earnest discussion on the problem of artificial birth control. Here, prejudices may be dispelled as well as false notions, assimilated from pagan living, corrected. The adolescent is being constantly attacked during the formation of his Christian character by the bewildering example of his parents, who are content with one boy and one girl; by the free talk of his companions informed by the suggestions of screen, radio, pictorials; and by the ever-ready supply of contraceptives carried by carefree youth today. The pastor should be modest and candid in his terminology as well as explanation of Christian principles and ideals.

In one of our West Coast Catholic high schools, where the senior religion class was discussing life problems, the priest teacher instituted discussion on birth control. One of the senior girls could not contain her prejudice and argued for the practice of birth control. The teacher immediately detected a personal problem which he could not solve in a classroom. Later in the day this young lady met the priest in the corridor and again opened up the discussion with these words: "If my parents have another child, I will kill it." Father arranged a private interview with the belligerent student. This is the story she told: "I am the oldest of ten children. All my life I have been a nursemaid. My father's paycheck has never gone far enough to give us kids the ordinary clothes and recreation that other children of my class have. In fact, with each child, the rest of us have less and less of home comforts and more and more sacrifices are demanded of us." Obviously, her Catholic education never made an impression on her life character; instead her environment made her paganly prejudicial, nurturing resentment to Christian principles. She argued that her parents could refrain and deny themselves rather than force sacrifice on her. Such conversation revealed the pagan influence in Catholic homes where Catholic parents are oblivious of the fact that their children are very observant. Someday these young people, silent in their resentment,

will marry and be deaf to every marriage direction in the reception room and confessional. Selfishness on the part of parents will soon be detected, then resented or imitated by the children. Classroom discussion may well help to clarify and crystallize Christian principles in the minds of our young people.

THE CONFESSIONAL

The third and most effective channel at the pastor's disposal to solve the problem of artificial birth control is the *confessional*. It is most effective by reason of the sacramental grace that here comes into the soul of the penitent sinner—weak, yet desirous to harmonize the ideal and the real in the service of God. The confessional, however, is not the most conducive place for the undivided attention of the penitent. Between the public opinion of the waiting line and the rapid production line of some confessors, the penitent may find the confessional guidance ineffective. Then, also, the disadvantages of claustrophobia are not helpful to a bewildered person whose conscience is caught in the riptide of advantage to his soul and disadvantage to his body.

The pastor's confessional should be *the* confessional in the parish for merciful counsel and impelling inspiration. Counsel implies patience and kindness, patterned on the Good Shepherd's example. He should not drive the strayed sheep; rather he must comfort, direct, and even carry the wounded to a safer and more desirable outlook on life.

One evening a negligent penitent knelt in the confessional. The type and number of sins did not warrant her length of absence from the confessional. So the confessor proceeded to re-examine the penitent's conscience and discovered that she was an ardent material birth control practitioner. Though married by a priest, she stated that there had not been any marriage instructions; and she would not admit that birth control was wrong. Because of the pressing line outside the confessional and the increasing belligerent attitude of the penitent, the confessor solved the problem in this manner. He asked the penitent to take a copy of a particular pamphlet from the Church rack, read it carefully, and after two weeks to come again to his confessional. Having the desire to receive Holy Communion and the good will to read the pamphlet and return to the confessional, the penitent was

absolved by the confessor. Two weeks later the woman returned to the same confessor, and her opening words were, "Father, I apologize for the manner in which I spoke to you. I read and studied the booklet, and I see that I was wrong. I wish to promise, with the help of God's grace, that birth control shall not be a part of my married life."

The pastor's confessional should always reflect the mercy and patience of the Good Shepherd. Here, then, the sacramental grace can best strengthen the resolution of the penitent soul through the kindness and patience of the confessor.

THE RECEPTION ROOM

The fourth and possibly the most conducive channel at the pastor's disposal is the *reception room*. Here both pastor and parishioner are in a more comfortable environment, and here the sympathy and sincerity, patience and understanding of the pastor may give both knowledge and incentive to the languid and listless Catholic. The conduct of Our Saviour at Jacob's well should be pastor's pattern of action. The companionship of the apostles and the pressing invitation for the Saviour to come to lunch were secondary to the importance of converting a soul to God. In like manner, there are times when the pastor's lunch or a golf game appointment must be sacrificed for the Lord's work and the opportunity for grace to work in a perplexed mind and soul in need of spiritual help. The pastor's conduct of sacrifice is a fine and potent incentive to the parishioner who may be encouraged to make a personal sacrifice in life's pleasures. Had Our Saviour listened to the apostles, would the Samaritan woman have made her confession of sin and profession of faith to Christ?

In my pastoral experience I have met with repeated neglect on the part of so many pastors in not giving pre-marriage instructions. So often when two Catholics enter marriage they are told there is no need of pre-marriage instructions, because of their Catholic background. Who can estimate the sin, shame, and scandal which the pastor here sets in operation through his negligence?

One day a young lady, having made an appointment with me at the rectory, called at the stated time with her arms full of pamphlets and books on birth control. She had read all of these with her mind greatly influenced by her emotions. After reading and marking the literature,

she was trying desperately to bring her Catholic thinking and pagan influence into harmony. For this reason, she hesitated to accept a proposal for marriage to a Catholic. The marked objections which the young lady presented were: earning ability as well as delayed education on the part of the young man, delicate health on the part of the young lady, sex emphasis and submission lest there be infidelity, rhythm being a restricted birth control. When I asked her if I might look at some of the marked copies, she handed me a booklet. Then I noticed that the first sentence was unmarked and I concluded she did not understand the fundamental principles set forth in her reading matter. So I took the first sentence, which read, "Birth control is contrary to the Natural Law." For one hour and a half I explained the natural law and strove to show her the principles upon the Church's objections to birth control are based. When she left, I encouraged her to pray and meditate on God's law in order that she might discover and permit God's will to dominate her life.

In answer to her contention that rhythm is birth control, I stated that rhythm is birth control in the correct sense of birth control. But since the violators of nature have misappropriated an expression, we will not call rhythm birth control. Birth control is contrary to nature and excludes the first and foremost purpose of marriage. Rhythm is not contrary to nature because it does not prevent this purpose. If it be permissible for a couple to continue marital relations for the secondary purpose of marriage when the wife is pregnant, it should be no more contrary to marriage to have marital relations during a complete or temporary sterility.

When a couple first calls on the pastor to signify their intention to marry, both man and woman should receive a copy of *Plain Talks on Marriage*. At least a week before the marriage, the pastor should have the couple return for the pre-marriage instruction. Then the pastor would do well to find out how thoroughly the couple had mastered the material in *Plain Talks on Marriage*.

The pre-marriage instructions should be direct, clear, concise, and withal ideal and practical. The natural law of God, the teaching authority of the Church, should be the groundwork on which the Christian marriage obligations rest.

In the course of the marriage instructions the pastor should stress the Catholic environment and atmosphere in the young couple's future home. Morning and night prayers, grace before and after meals, and particularly frequent reception of the Sacraments, will be the spiritual antidote to the temptations that will beset the couple. The Crucifix and a picture of the Blessed Mother, as well as Holy Water, are powerful sacramentals to inspire good and wholesome thoughts in the home.

CANA CONFERENCE

The fifth effective channel at the pastor's disposal is the *Cana Conference*. Call it, if you wish, a post-graduate course to keep Catholics directed and encouraged to withstand the attacks on the Catholic marriage. The Cana Conference extends the advantage of sharing the advice and experience of the strong with that of the weak. Candid discussion with competent medical and moral directors will be helpful to parishioners in developing Catholic married life. The pastor may find the Cana Conference inconvenient and even burdensome, yet he can ill afford to ignore this modern means to safeguard and direct his married flock.

The pastor, then, has five channels at his disposal to solve the problem of artificial birth control: the pulpit, the classroom, the confessional, the reception room, and the Cana Conference.

DISCUSSION

MICHAEL HARDING, O.F.M.:—Father Victor's fine pastoral approach, based on learning and obvious zeal for souls, evokes a warm response to his suggestions, and on my part a desire to express *pro modulo meo* a thought or two that runs concurrently with it.

My thinking along these lines, has been influenced fundamentally by a book in French by a Franciscan, Fr. Bernard A. Pereira, O.F.M., *The Doctrine of Marriage According to St. Augustine*, (Paris, Beauschesne, 1930), placing the proper accent on rearing children as future *Citizens of Heaven*. This to me is the key to the reasonable solution of most marriage problems confronting Catholics with their duties.

More directly Pius XI points to the supernatural aspect in a practical way by noting that *it is necessary* that men's minds be illuminated with the true doctrine of Christ regarding marriage—and the weakness of will strengthened by the internal grace of God shaping all their ways of thinking and acting in conformity with pure love of Christ, so as to procure peace and happiness for themselves and their families. (*Casti Connubii*, Dec. 31, 1930).

A summary of Decisions of the Holy See on the use and abuse of marriage from a book by Hartman Batzill, O.S.B. (Marietti, 1943) was incorporated into the preface of our *Casus Moralis* 1949 and may be found useful.

DECISIONES SANCTAE SEDIS

(*De Usu et Abusu Matrimonii*, Hartman Batzill, O.S.B., Marietti, 1943)

1. Innocentii XI, 2 Martii 1679
2. S. Poenit., 15 Novembris 1816
3. S. Poenit., 23 Aprilis 1822
4. S. Poenit., 1 Februarii 1823
5. S. Poenit., 8 Junii 1842
6. S. Poenit., 27 Maii 1847
7. S. Offic., 21 Maii 1851
8. S. Poenit., 2 Martii 1853
9. S. Offic., 6 Aprilis 1853
10. S. Poenit., 14 Decembris 1876
11. S. Poenit., 16 Junii 1880
12. S. Poenit., 10 Martii 1886
13. S. Offic., 24 Martii 1897
14. S. Poenit., 13 Novembris 1901
15. S. Poenit., 2 Septembris 1904
16. S. Poenit., 3 Aprilis 1916
17. S. Poenit., 3 Junii 1916
18. S. Offic., (22-23 Novembris) 1 Decembris 1922
19. S. Offic., 5 Novembris 1924
20. S. Offic., 2 Augusti 1929
21. Ex litt. encycl. Pii PP. XI, "Casti Connubii," diei 31 Decembris 1930
22. S. Offic., 27 Februarii 1941
23. Ex Allocutione Pii PP. XII, 3 Octobris 1941

Ex quibus Hartman Batzill, O.S.B., *De Usu et Abusu Matrimonii*, Marietti, 1943, excerpit sequentia:

1. Actus coniugalis propter finem primarium et secundarium est licitus, propter solam voluptatem (tamen infra limites matrimonii) est venialis (cfr. dec. I, 21); est autem mortalis, si in actu coniugali constituitur ultimus finis.
2. Usus matrimonii onanisticus est intrinsece malus, nec quacumque, etiam gravissima causa potest honestari (cfr. 7, 9, 21).
3. Vir, qui ab onanismo se abstinere non vult, non potest absolvi (cfr. 12, 14).
4. Mulier non potest absolvi, quae desiderat, ut se retrahat vir (cfr. 6).
5. Uxor potest onanismum viri ex iusta et rationabili causa permittere, sed debet virum de turpitudine actus monere (cfr. 2, 3, 4, 5, 6, 16, 21); imo potest licite a viro debitum petere, si ipsa in periculo incontinentiae versetur (cfr. 2, 21).
6. Actui sodomitico vel condomitico viri uxor debet positive resistere, etiam cum periculo vitae (cfr. 9, 16, 17).

7. Uxor potest pollutionem solitariam nec desiderare nec procurare, etsi referat eam ad proprium virum absentem! confessarius vero hunc actum approbens est denuntiandus (cfr. 15).
8. Non licet viro procurare pollutionem solitariam ne ad artificialem mulieris fecundationem (cfr. 13) aut ad morbum curandum quidem (cfr. 20).
9. "Quando adest fundata suspicio, poenitentem, qui de onanismo omnino silet, huic crimini esse addictum," regulariter "non licet confessario a prudenti et discreta interrogatione abstinere, eo quod praevideat plures a bona fide exturbandos, multosque Sacramenta deserturos esse," "sed potius tenetur confessarius eum prudenter ac discrete interrogare" et "illum de huius peccati gravitate monere . . . eique absolutionem tunc solum impertiri, cum sufficientibus signis constet, eundem dolere de praeterito, et habere propositum non amplius onanistice agendi" (cfr. 5, 7, 10, 14, 21).
10. Confessarius, qui copulam dimidiatam (quae conceptionem reddit difficiliorem, sed non impossibilem) sponte sua docet illamque omnibus poenitentibus, qui timent ne prole numerosiore graventur, vel docet ad poenitentem ab abusu matrimonii avertendum, vel poenitenti interroganti, num copula dimidiata licita sit, respondet simpliciter "licere" absque ulla restrictione seu explicatione, vituperandus est (cfr. 18).
11. Coniuges possunt ex legitima causa (onus numerosioris familiae, abductio ab onanismo) iis tantum diebus actu matrimoniali uti, in quibus conceptio mulieris locum habere non potest, et confessarius hoc tempus iis caute insinuare potest (cfr. 8, 11).
12. Ad physicam consummationem matrimonii requiritur saltem partialis penetratio vaginae cum seminatione saltem partiali naturali modo peracta (cfr. 22).
13. Ius ad matrimonium ineundum habet unusquisque, nisi libere huic iuri abdicaverit aut incapax sit ad contrahendum matrimonium ex defectu mentis vel corporis (cfr. 23).
14. Si invaliditas matrimonii morali cum certitudine constat, sententia nullitatis matrimonii contracti denegari nequit ei, qui secundum praescripta canonica iuste et legitime eam postulat, et convalidatio evadit impossibilis, quia obstat impedimentum dirimens, a quo Ecclesia non potest vel non solet dispensare aut quia partes recusant ne dent vel renovent consensum (cfr. 23).
15. Matrimonium validum ratum et consummatum est ex iure divino indissolubile.—Matrimonium non consummatum inter baptizatos vel inter partem baptizatam et partem non baptizatam dissolvitur tum ipso iure per sollemnem professionem religiosam tum per dispensationem a Summo Pontifice ex iusta causa concessam.—Vinculum naturale matrimonii, etiam consummati, in favorem fidei a Summo Pontifice solvi potest (cfr. 23, 19).

On the mooted question whether Rhythm as a practice, is to be considered *per se illicitum* and *per accidens* permissible or rather, *per se indifferens* but *male ob periculum*, a good number of authors without detailed discussion favor the latter view—but Father N. Orville Griesse continues serious discussion of the matter of his Doctoral Thesis in Theological circles, with many reflections that to say the least tend to slow up considerably approval of the practice. There are no Decisions of the Holy See explicitly on the point but two declarations of the *Sacred Penitentiaria* n.n. (8.11) should be read carefully.

DISCUSSION

AIDAN CARR, O.F.M.Conv.:—In regard to the mention of rhythm in Fr. Victor's paper, the morality of rhythm is not too clearly settled in all its possible ramifications that confessors can feel free to advise—indiscriminately—penitents to use this method of preventing conception. Grave sin could possibly be in question here, e.g., where spouses exclude the *bonum prolis* for a very long period of time. In any case, it would seem better to encourage couples to forego some of the luxuries of this world; e.g., new car each year, television sets, extensive entertainment, in favor of rearing as large a family as God chooses to send them. Prudent discretion should accompany our dissemination of information on the morality of rhythm.

DISCUSSION

VIRGIL CORDANO, O.F.M.:—Of the five channels open to the priest for the correct solution of the problem of birth control, I want to make a sincere plea for better understanding and more kind consideration in the confessional. It is a very simple and easy matter to reprimand the sinner, obtain some promise of amendment, and then absolve the penitent. It is a much easier procedure to deny absolution entirely. However, is this the most a Father Confessor can do and is expected to do? Cannot many a sinner be moved to give up his sinful practice through prudent questioning, a sympathetic understanding of the penitent's reasons for his wrong practice, and a clear presentation of the Church's teaching? Emphasize the need of loving confidence in the Providence of God. He is more wise than any human person. If He sends children, He will likewise send the means of support. Each child fits into His good and wise plan for the salvation of the souls of men.

If after exhausting all his persuasive ability, the confessor must deny absolution since the penitent cannot promise to give up this immoral practice, there is still no reason why the confessor should sever all the penitent's connection with the Church. The artificial birth controller should instead be urged to continue attending Sunday Mass. He should be encouraged to pray for more trust and confidence in God, to Whom should be committed the planning of parenthood. The penitent should feel that he can return at any time in the future to discuss the problem again. Understanding and kind treatment of this sort should soften the hearts of many such sinners.

This conference could profit much more from further discussion on the morality of the practice of rhythm and the sufficiency of the causes for its use. Likewise, there is the question of a more positive approach to this problem; that is, the discussion of the betterment of conditions in the world today that persuade married couples to take up the practice of artificial birth control. Social and economic reform, as well as establishment of maternity guilds are means at our disposal to answer the arguments that birth controllers give for the continuance of their sinful practice.

GUIDING THE SCRUPULOUS

BASIL HEISER, O.F.M.Conv.

In his book entitled *Growth in Holiness*, Father Faber begins the chapter on scruples with these words: "A scrupulous man teases God, irritates his neighbour, torments himself, and oppresses his director. It would require a whole volume to prove these four infallible propositions; the reader must, therefore, either take them on faith, or make the acquaintance of a scrupulous man."¹ Early in the exercise of their sacred ministry, the confessor and spiritual director are sure to make the acquaintance of scruplers and learn how true are the words of Father Faber. Priests soon find out how difficult it is to cure severe cases of this mental affliction, and in the face of prolonged failure they may feel incompetent to handle such souls or reluctant to deal with them. But with the grace of the Holy Spirit the director can accomplish a great deal to help if not to cure these souls afflicted with scrupulosity. In order to prevent the spiritual and mental as well as physical harm which can follow when scrupulosity is allowed to run its course, the priest needs to be willing and prepared to be the physician of souls for scrupulous penitents. To discharge this duty the priest should have some general knowledge at least of the nature and origin of this spiritual malady and he should know the general technique to be followed in treating persons subject to scruples.

I. CAUSES OF SCRUPULOSITY

1. *Scrupulosity*—a trial from God. Since persons who suffered the doubts and anxieties of conscience so characteristic of scrupulousness were oftentimes souls very intent upon serving God with extraordinary devotion, early spiritual writers regarded scruples primarily as a trial sent by Almighty God to chosen souls for their greater sanctification. Such was the nature of the trials suffered by St. Ignatius of Loyola,

¹ Faber, Frederick W., *Growth in Holiness* (John Murphy Co., Baltimore, n.d.), p. 298.

St. Francis de Sales, St. Aloysius Gonzaga, who for a time were afflicted with scruples.² Later spiritual writers, while they admit that God may visit a soul with scruples as a spiritual trial, consider other causes more likely operative in the majority of cases. De Sinety says bluntly that typical scrupulosity is a symptom of undeniably diseased cases, and that directors of conscience err who regard scruples as spiritual trials willed by Almighty God for the purification of the soul.³ On the other hand, whether these scruples be ascribable to the victim or to circumstances beyond his control, they are an opportunity for the practice of patience and resignation. He may regard them as a trial which God allows him to suffer and thus derive spiritual benefit from them.

2. *Obsessions*—the source of scruples. During the latter half of the nineteenth century a number of authors, such as Westphal, Tamburini, Magnan, and Legrain⁴ held that fixed and obsessing ideas are fundamentally the cause of all the various psychic disorders which scrupulous persons manifest. A normal person occasionally experiences something like an obsession, for instance, in such things as a haunting melody, some plan or problem which claims most of his attention and remains uppermost in his mind. The person fixes his attention upon his doubts so steadily and intensely they become an obsession with the result that he develops a case of scrupulosity.

Against this opinion Pierre Janet⁵ presented his theory that the common factor observable in all scrupulists is their emotional disturbance, and that the obsessing idea is an effect rather than a cause of this disease.

3. *Emotional disorders*—the origin of scrupulousness. At some time or another in the treatment of a scrupler it becomes apparent to the director or confessor that the person is under intense emotional strain. The anxiety which follows from the doubts manifests itself in the exterior behavior of the scrupulist as well as in his revelation of conscience. Just as the activities of the mind are impeded or even entirely suspended when certain functions of the body are out of order, so will

² Gemelli, A., *De Scrupulis Psychopathologiae Specimen in Usus Confessariorum* (Florentiae, 1913), p. 217.

³ De Sinety, R., *Psicopathologia e direzione spirituale* (Morcelliana, Brescia, 1944), p. 33.

⁴ cf. Gemelli, *op. cit.*, p. 151.

⁵ Janet, Pierre, *Les obsessions et la psychasthenie* (Paris, 1908), p. 461 sq.

the mental processes be upset when the emotions are not properly controlled. According to the Lange-James theory, the emotions are aroused by an awareness of change in the organism. Ordinarily we say, for example, that a man's hair stands on end because he is afraid, but according to this theory of emotions a man is afraid because his hair stands on end. A number of authors, therefore, such as Kraft-Ebing, Freud, Pitres and Regis⁶ concluded that the cause of scrupulosity is a certain more or less acute disturbance of the individual's emotional life from which follow all the other psychic and physiological disturbances. A person is scrupulous because he has emotional anxieties.

This opinion is the reverse of the general attitude we take regarding the doubts and worries of the scrupler. And as Father Gemelli⁷ remarks, the Lange-James theory of emotions has been disproved by actual laboratory tests which show that alterations in the activity of the heart and blood vessels do not precede the psychic disturbances. Hence there are no facts to support the conclusion that scruples are the result of emotional disorders. Furthermore there are at least some instances of scrupulousness in which the emotional balance is not upset; there are persons who are more or less scrupulous but who maintain control of their emotions.

4. *Psychasthenia*—the cause of scruples. One of the more apparent signs of scrupulosity is the patient's inability to do what he wants to do, to carry out a decision, to pass from thought to action. Decisive and discerning regarding the direction of others or in matters not related to their own scruples, these people are vacillating and obtuse in trying to solve their own practical problems. Psychologists call this condition psychic weakness to which they have given the name *psychasthenia*. Pierre Janet⁸ studied many cases of scrupulosity, and he concluded that some psychic activities are more difficult than others, and that the execution particularly of these more difficult activities requires a greater amount of psychic tension or energy than the scrupulist possesses. As a consequence the psychasthenic person is filled with anxieties.

⁶ Cf. Gemelli, *op. cit.* p. 153.

⁷ *Loc. cit.*

⁸ Janet, *op. cit.*, p. 480 sq.

Janet groups a number of these psychic activities together which he considers operative in the adaptation of the individual to actual external circumstances, which adaptation is very difficult for the scrupler. Attention, memory, decision, and voluntary action are all called into play in coping with reality. But it is the constant lament of the scrupulist, in the face of action contrary to his doubts, that "he doesn't know what to do," "he can't make up his mind." Among the activities easy for the scrupler, Janet lists emotional activities, muscular movement, habitual, oftentimes aimless, gestures and mannerisms. Janet concluded that the closer the relation an action has to reality, the more difficult the action will be for the scrupulist.

Machinery operated by electricity has to have a definite amount of current in order to run. Psychologists say the same is true for psychic operations. As Eymieu asserts, vital activity requires not only a living principle but also a certain psychic tension.⁹ Janet embodied this concept of energy into his theory of psychasthenia. Practical judgments, certitude about actions to be performed call for the greatest psychic tension; daydreaming, emotions, and muscular movement require the least psychic tension. The scrupulist, unable to summon forth the energy necessary for the more difficult psychic activities, finds an outlet for his lesser energy in the less difficult things such as anxieties, emotions, and muscular activities.

At times and under given circumstances a person may find his psychic energy at a low level. If this continues, he is in the condition called psychasthenia. This is fertile soil for scruples. These sprout up because there is no longer the proper proportion between the psychic tension the individual should have and the difficulty actually to be met and overcome, the decision to be made, or the action to be performed.¹⁰

How does the theory of psychasthenia account for the phenomena of scrupulosity? Obsessions prey upon the scrupler's mind because he hasn't the necessary energy to throw aside the idea which dominates his attention. For example, if impure thoughts are the subject matter of his scrupulousness, he is always in doubt whether he consented to them; he lacks the energy of a stronger soul which can readily judge the state of his conscience and does not worry over unfounded doubts.

⁹ Eymieu, *Le gouvernement de soi-même*, vol. II. *L'obsession et le scrupule* (Paris, 1909, p. 138).

¹⁰ Cf. Gemelli, *op. cit.*, p. 183.

The scrupulist dwells upon his doubts about impure thoughts until they obsess him and aggravate as well as renew the temptation.

Abulia, the inability to make decisions and to carry them out, is another sign of psychasthenia. If the scrupulist could persevere in one important resolution, he would be well on the way toward being cured of his malady. He would eventually be restored to the healthy condition of normal decision and action.¹¹ This is true particularly of religious exercises and prayer which the scrupler desires to perform with the maximum amount of perfection, a peak of course that he never reaches. Failures occasion further doubts and increase helplessness.

Physiological disorders may be sequels to the psychic deficiencies. Scrupulosity shows clearly that man is a unit of soul and body and that rather than to say these parts interact upon each other one should more accurately say that the composite of soul and body acts. Thus soul and body mutually share in each other's condition whether good or bad.

The scrupulist is not devoid of psychic energy, but what he has does not find an outlet through the more difficult actions of the soul. He turns then to the easier ones, the emotions (which do not call for decisions and judgments) such as fear, anxiety, sadness, as well as muscular activities such as habitual gestures, facial tics, and nervous movements.

Instances of psychasthenia, which Janet calls *psycholepsy*,¹² will of course vary in frequency and intensity according to the degree of scrupulousness. It is to be expected that as the malady grows worse the psychic activities will be more and more impaired. Janet claims that the functions first to be affected are those which require greater tension, such as dealings with other people. The scrupler becomes timid and wants to avoid others. Next to diminish is the ability to shoulder responsibility. All kinds of phobias appear. Some scrupulists build up their own pattern of perfection, humanly unattainable, and in many details practically unnecessary, until it becomes a mania for precision. "The ultimate outcome of this horde of anxieties and doubts is confusion and finally severe mental depression, attended frequently by thoughts of self-annihilation."¹³

¹¹ Cf. Eymieu, *op. cit.*, p. 175.

¹² Janet, P., *Les Névroses* (Paris, 1909), p. 365 sq.

¹³ O'Brien, J. D., *An Outline of Psychiatry* (Herder, St. Louis, 1934), p. 103-104.

In short then, Janet contends that scruples are a certain form of the mental disease called psychasthenia, the characteristic of which is a diminution of psychic tension, particularly in the functions which deal with reality, and a substitution of lower activities in an exaggerated degree under the form of doubts, anxieties, obsessing ideas, and emotional disturbances.¹⁴

Janet's theory of psychasthenia is today the most widely accepted explanation of scrupulosity,¹⁵ but at the same time it falls short in certain respects. Thus De Sinety¹⁶ points out that Janet's doctrine is based upon the postulate that human psychic life is a form of elementary reflex, a stimulus-response motory reaction. This makes the psychism a sort of reflex epiphenomenon in relation to the physiological substratum. Ideas, judgments, reasonings, sentiments, awareness of freedom—everything must be wedged into that scheme. Such a viewpoint tends to disregard the fundamental unity of man. De Sinety criticizes Janet likewise for his materialistic concept of psychic activity as energy or tension. Gemelli, who favors the theory of psychasthenia in the explanation of scrupulosity, concludes that the inner mechanism of psychic activity is unknown to us, and that the diseases which may afflict that psychic activity cannot be ultimately diagnosed in their intrinsic nature.¹⁷ Casey subscribes to the same conclusion.¹⁸

Aside from the analysis of the general theoretical causes of scrupulosity, there are particular practical factors which need to be considered in given cases. The guide of a scrupulous person, in order to prescribe the best remedies, will investigate the circumstances in which his client lives, the details of his life which may have given rise to scrupulousness. It is well known, for instance, that scruples are more frequent during the years of adolescence. It has been established by surveys that a large percentage of young women are for a time victims to some extent of scrupulosity. In making a decision about his vocation, a person may fall into an habitual state of doubt which may be only a step removed from scrupulousness. Faulty childhood training may be the seedbed of scruples in the adult. Especially exposed to this

¹⁴ Cf. Gemelli, *op. cit.*, p. 214-215.

¹⁵ Cf. Casey, Dermot, *The Nature and Treatment of Scruples* (Newman Press, Westminster, Md., 1948), p. 29.

¹⁶ De Sinety, *op. cit.*, p. 42 sq.

¹⁷ Gemelli, *op. cit.*, p. 217.

¹⁸ Casey, *op. cit.*, p. 23.

spiritual malady are souls which in their endeavor to attain greater perfection and self-sanctification are guilty of misguided zeal. Relying oftentimes on their own judgment, these souls can become the victims of their own imprudence. They may have a horror of sin and a fear of imperfection where these do not exist, whilst they do not hesitate to commit habitual faults to which their scrupulous eyes are blind. By means of careful questioning, the confessor or spiritual director may discover these hidden sources of scrupulosity and thus be enabled to direct his treatment of the penitent toward the malady which is the cause of the whole psychic disorder.

II. TREATMENT SUGGESTED FOR SCRUPULOSITY

Before any therapy of scrupulousness may be undertaken, there must be sufficient evidence to conclude that the patient under diagnosis really has this malady. Some question may arise whether a certain penitent is scrupulous or whether he simply has a delicate conscience and is prudently zealous for his personal perfection and sanctification.

1. DIAGNOSIS OF SCRUPULOSITY

Advanced cases of scrupulosity are not difficult to discern. In the event that the malady is not sufficiently manifest, here are the unmistakable indications of this mental and spiritual disorder.

One of the surest signs is the unreasonable desire of the penitent to repeat his confessions. Such a person, who is doubtful about whether in previous confessions he has told everything, whether the confessor clearly understood him, etc., is surely scrupulous. This chronic case can easily be distinguished from the sincere person who has positive reasons to doubt the integrity of his past confessions, from the devout soul who out of humility and contribution wants to review the past by making a general confession.

A scrupler is one who is constantly in doubt about the distractions he has during prayer, whether or not they were voluntary. In his effort to remove all doubt he repeats his prayers endlessly. Such a one differs of course widely from the penitent, delicate in conscience, who accuses himself of all his distractions, however minute, motivated by sorrow and humility. This latter soul is able to recognize indeliberate

distractions in their true light. The person who has a normal conscience does not become helplessly ensnared in a mire of doubt; he can readily thrust aside unfounded doubts and soon settles reasonable doubts.

Another focal point of scrupulosity is the reception of Holy Communion. The scrupulist unreasonably reproves himself for not having made the proper preparation or thanksgiving upon receiving Holy Communion. He fears that he has received it sacrilegiously, and he worries himself into a pitiable state bordering on despair about the blasphemous and indecent thoughts he has about the Holy Eucharist.

Characteristic of the scrupler is his inability to distinguish between temptation and sin, between mortal sin and venial sin. This is the trait which moral theologians emphasize in their definition of scruples. Noldin defines scrupulosity as a fear of sin based upon a foolish judgment.¹⁹ Genicot says that a scruple is an unreasonable perception of sin from which result fear and dread of sin where there is no sin.²⁰ If the temptations have to do with impurity, the doubts and anxieties of the scrupler lead him to review repeatedly the temptation with the result that it revives and he becomes more and more perplexed and disturbed.

One of the disappointing developments of scrupulosity, as far as the optimistic director is concerned, is that scarcely has one source of scrupulousness been overcome when a new one arises. The scrupler has to have something to worry about—his vocation, his duties, his final perseverance—so he passes from one phase to another. Scrupulosity is indeed an attitude of mind which can prey upon a variety of moral problems.

The foregoing are some of the more outstanding symptoms of this disease. Any single one would be enough to put the confessor on the alert, and the more symptoms there are, the more convinced will the confessor be that his penitent is a more or less confirmed scrupler.

2. THE PROPER DIRECTOR

Not all the guidance afforded these victims of perplexity is bestowed in the confessional or by a priest. In fact one may distinguish two

¹⁹ Noldin, H., *Summa Theologiae Moralis*, I, n. 215.

²⁰ Genicot-Salsmans, *Theologia Moralis*, I, n. 55-60.

aspects of scrupulosity: one from the standpoint of conscience and the other from that of mental disorder. In as far as conscience is concerned and the decisions of what is morally right and wrong, the priest is the judge and the physician. Psychiatrists worthy of the name will respect the religious convictions of their patients and will not attempt to usurp or belittle the role of the priest.

Those who claim that scruples can be cured by obedience to the direction of the priest say there is no need of a psychiatrist of scruplers. Others say that scruples are a mental disorder of such a nature that psychiatric treatment is mandatory.²¹ The failure of the treatment by obedience in the more severe cases would lend weight to the upholders of the second opinion. Milder cases of scrupulosity, however, are regularly cured by obedience, and even the more severe cases can be helped by firm insistence on submission, although the patient may appear incapable of persevering in obedience to his director. The ideal director would be the priest-psychiatrist. The priest is already the physician of souls; he needs, however, to be likewise a psychiatrist in order to handle capably people suffering psychic disorders. For this reason, De Sinety, who expresses a widely accepted opinion, says that pathological psychology and anatomical physiology of the nervous system ought to be included in the curriculum of the seminary. In this way priests would have a better grasp of the fundamental principles of psychotherapy which would enable them to handle the ordinary cases of psychic disorders. Some priests, then, who would make a special study of psychotherapy, would become qualified to treat the chronic and acute cases of mental maladies with the technical facilities of properly established clinics.

3. AUTHORITY OF THE DIRECTOR

Once the priest finds he has a scrupulous penitent and that it is his task to take care of this soul, the priest must establish complete authority over his patient. So often it happens that scrupulists go from one confessor to another, never satisfied with the direction given them, always looking for someone who will agree with their own distorted viewpoint. The priest must insist—if he is going to take care of such a

²¹ Cf. Allers, R., "Confessor and Alienist." *Ecclesiastical Review*, XCIX (1938), p. 412.

penitent regularly—that the scrupler come to him exclusively for spiritual guidance. Whilst in principle confessors agree, the advice each gives varies enough in application to create confusion in the mind already perplexed. Therefore, the priest who is to guide the scrupler must demand that his penitent will accept the priest's word as final, and will abide faithfully by the decisions of his director.

The authority the priest will be able to wield over his penitent will be measured to some extent by the confidence he can inspire in his penitent. Nobody relies on a doctor he doesn't trust. How could the scrupler get rid of his doubts if he doubts his director? The penitent looks up to the priest as God's representative, as a man of profound learning and eminent piety. This is already a firm foundation for confidence.

In order to secure more trust, the priest must manifest a sympathetic understanding of his penitent's troubles. Writers for the most part agree that the director should give his client ample opportunity to unburden his conscience, to get his worries off his chest. Some authorities say that as soon as the priest recognizes the condition of the penitent, he should begin to question his penitent and by means of well-formulated inquiries leading to affirmative replies create the assurance in his penitent that the priest has a thorough understanding of the penitent's problems. This brings a distinct relief to the scrupler who has great difficulty in explaining and manifesting his worries.

Thereafter the priest should do all he can to maintain and increase that confidence. He must preserve patience throughout the endless repetitions of the same old story and the repeated failures of his penitent to obey or to follow his directions. The priest must never resort to sarcasm or ridicule which would hurt his penitent. Scruplers really—although needlessly—suffer much anguish and affliction of spirit. To treat them unkindly would be to undermine their trust as well as to heap more misery upon them.

A difficulty may arise at this point. While the priest is trying to gain and preserve the confidence of his patient by sympathetic understanding, the scrupler may unconsciously be looking for this sympathy as a balm for his troubled spirit. Some authorities assert that women who are scrupulous are, perhaps unconsciously, mainly in search of the sympathy and attention they receive from one who will listen to their

tale of woe. The priest will have to study each penitent carefully and summon all his prudence so that guided by the grace of God he may judge by what spirit his penitent is moved.

4. ABSOLUTE OBEDIENCE

If the authority of the director is to be above question, the obedience of the patient must be unquestioning. In the Sacrament of Confession, Catholics are able to obtain the solution of their doubts along with the forgiveness of their sins. By blind obedience the penitent can be freed of his doubts and anxieties. But so often it happens that the confirmed scrupler cannot fully obey. His doubts and obsessing anxieties, his inability to will and to accomplish what he decides to do prevent him sooner or later from obeying. He can become scrupulous even about doing what his director told him to do. Some psychiatrists, therefore, consider obedience quite insufficient to cure scrupulousness.

In his effort to exact complete obedience from a person afflicted with acute scrupulosity, the director will gain little if anything by reasoning with him. To begin with, in the midst of such attacks the scrupler's mind and attention is often so riveted on his doubts that he may not even be listening carefully to what the director is saying. Furthermore, reasons and arguments why he shouldn't doubt can readily become new sources of scruples. This is another impasse in the direction or guidance of a scrupulist. He longs for an explanation of his troubles but he cannot benefit much by it the medicine he wants tends to increase his sickness.

5. PARTICULAR REGULATIONS

Whilst there is a general pattern into which all scruplers fit, individual differences must be discovered and dealt with as the care requires. Sometimes the main source of anxiety for the scrupler is Confession. He experiences extraordinary difficulty in telling his sins; he has an unending litany to recite. Obviously the priest must compel his penitent to confine his confession to a few items, or if more advisable the priest himself will examine his penitent in the confessional. Never should the scrupler be permitted to repeat his confessions.

When the focal point of scrupulosity is Holy Communion, the penitent should be commanded to go regularly according to his status and practice, unless he can swear before God that he is in mortal sin. If the scrupulist demurs at the danger of committing sin by an unworthy Communion, the priest can answer by saying that he assumes full responsibility for the penitent. St. Bernard, hearing that one of his monks no longer said Mass because of scruples, said to him: "Go, Brother, and say Mass on my responsibility." The monk obeyed, and his scruples vanished; he was rewarded for his obedience by the restoration of interior peace.²²

Spiritual books, the source of inspiration to devout souls, can bring added confusion to scrupulous persons, hence the director needs to exercise careful surveillance over the spiritual reading of his scrupulists. Some ascetical works stress exceedingly the importance of minor details and magnify responsibility. Normal persons can read such explanations with discernment, but the abnormal mind of the scrupler can misunderstand the obvious.

6. NORM FOR GUIDANCE

Persons who are afflicted with scruples are usually sufficiently informed about the principles of right conduct, but they encounter difficulty in applying the principles to their own actions. They know the major proposition but they cannot form the minor. There is always a "perhaps" which makes them hesitate, which prevents them from a clear-cut decision, and leaves them in doubt. A strong mind will say: "It is a sin willfully to take pleasure in impure thoughts; but I did not do such a thing willfully, therefore I did not sin." But the psychasthenic mind of the scrupler says: "It is a sin willfully to take pleasure in bad thoughts; *perhaps* I did, (*perhaps* I didn't), therefore perhaps I sinned." To enable the scrupulist to reach a firm decision or conclusion, the director should give him some norm such as the following: "If it's doubtful, for me it's not sinful." "Unless I can swear before God that I committed sin, I am not guilty of sin."²³ By this sort of norm the scrupler should strive to settle all his doubts of conscience.

²² Cf. O'Brien, *op. cit.*, p. 106.

²³ Cf. Gemelli, *op. cit.*, p. 301-302.

7. PSYCHOTHERAPY FOR SCRUPULERS

If the treatment suggested thus far proves unavailing, this does not indicate necessarily a fault in the treatment, but it would seem that the final cure will call for a more thoroughgoing psychotherapy along the lines of the psychic treatment employed by medical science. Not that such scientific therapy should be looked upon as a last resort, but it may be necessary in the more chronic cases, and certainly the priest ordinarily finds it too difficult to apply such measures through the channels of confession or ordinary spiritual direction.

In the May issue of the *Homiletic Monthly*, 1949, Father Ernest Latko, O.F.M., describes the method of Dr. Vittoz of Lausanne for the treatment of scrupulosity.²⁴ Accepting the theory of psychasthenia, Vittoz says that persons in this condition lack control of the conscious over the unconscious part of the mind.²⁵ Psychasthenics suffer from what he calls mental vagabondage. Their thoughts are in an excessively unstable condition; they do not fixate themselves; they wander from object to object. This vagabondage produces in the psychasthenic a feeling of fatigue and discouragement. Vittoz endeavors to re-educate such persons so that they may acquire cerebral control over their

²⁴ Father Ernest Latko very graciously allowed me to read the second part of his article in manuscript from which I drew part of my explanation of Dr. Vittoz' method.

²⁵ Vittoz, Roger, *Traitement des psychonéureuses par la rééducation du contrôle cérébrale* (Baillet, 1921). Vittoz has an original method by which to discover this lack of control. He places his hand on the patient's forehead and thus perceives the vibrations of the muscles of the skin which he says are in connection with the movements of the brain. Then he tells his patient to form in his mind the numbers 3 and 5. The number 3 will be located on the left side of the brain, and the number 5 on the right. Vittoz then tells his patient to eliminate number 3. In psychasthenics, Vittoz says, the vibrations will be felt on the right side of the forehead because psychasthenics invariably start to do the opposite of what they want to do or should do, which accounts for their fixed ideas, their mental unbalance.

De Sinety (*op. cit.*, p. 48) remarks that if the cerebral vibrations were recorded by a machine they could be accepted and studied with more objective certitude. When they are perceived simply by the hand of the doctor, one may suspect that he is interpreting an involuntary movement of his own muscles which he ascribes to the patient's brain. Furthermore, we cannot believe that the struggle against a fixed idea can be perceptible by the hand, nor that thoughts and ideas can be located on the right or left side of the brain. Finally, it does not seem necessary to perceive by the sense of touch the presence of a mental conflict which is otherwise so evident and which the patient is so anxious to explain in detail. Of course such tactual diagnosis may nonetheless have therapeutic value in reference to the patient.

thoughts and the power of self-determination and accomplishment. By cerebral control he understands reflex attention of the mind upon its acts which are performed usually in an automatic manner. In order to restore the proper equilibrium, to re-establish the control of the conscious over the subconscious, Vittoz puts his patients through a carefully planned series of exercises.²⁶

The first stage in psychic processes is that of receptivity which has to do with the conscious act. Since the scrupler lacks control over these acts, Vittoz starts his treatment with simple acts of sensation performed consciously and with attention to each phase of the action. In the next stage, which Vittoz calls emissivity, the powers of the psyche are brought into concentration by controlled attention upon some action. Simple exercises in sensory activities precede those which call for intellectual concentration on abstract ideas. A sequel to this type of exercise is the treatment directed to dispel obsessing ideas. One form of exercise for this purpose consists in picking up pieces of paper set in a certain order and laying them to one side—a visual elimination of items which were in the focus of the person's attention. In the final stage of this therapy, Vittoz puts his patient through exercises of the will, positive decisions made under the conscious control of the brain and carefully executed. Emphasis is placed upon conscious acts of the will, for example in an exercise of breathing the patient prior to exhaling mentally says "I will." More complex acts are undertaken after the patient successfully completes the simpler ones.

Dr. Vittoz claims that by his method it is possible to overcome psychasthenia, to restore psychic tension, to reestablish the proper control of the conscious over the subconscious, to enable the scrupler to rid himself of obsessions, become a man of action and self-determination. He has obtained marvellous results and succeeded in curing slight cases of scrupulosity in about five weeks, severe ones in about three months. He maintains that even lifetime scruplers can be cured.

CONCLUSION

In his capacity of physician of souls, the priest needs to make use of all the remedies at his command. So common and so malignant a

²⁶ Cf. Latko, E., "A Psychotherapy for Scruples." *Homiletic and Pastoral Review*, XLIX (1949), p. 617-623

malady as scrupulosity calls for considerable knowledge, prudence, and patience. It goes without saying that in this matter as in all other human afflictions, the grace of God is the first and most efficacious source of help. The priest will earnestly implore the guidance of the Holy Spirit; the penitent will make use of prayer and the Sacraments in order to be cured of his scruples. Then it remains for the priest to do all he can for his penitent by following the above norms of guidance given by all spiritual writers and experts in spiritual direction for the perplexed. He may speedily succeed in curing slight cases of scrupulosity; with perseverance he may be successful even in severe cases—thanks always to God's grace. But if his patient does not respond to the treatment, if the condition of scrupulosity becomes more serious, it seems imperative that approved methods of psychotherapy be applied. A priest-psychiatrist would be the best qualified guide for the confirmed scrupler. If the penitent cannot or does not approach a psychiatrist for treatment, it remains for the priest to do all he can for his penitent. Aided by the grace of the Holy Spirit and following the prudent judgment his knowledge and experience enable him to make, the priest can invariably bring some measure of calm and peace to these afflicted souls. Neither should he feel that he labors in vain—in case he fails to cure his penitent immediately. It remains the sacred duty of the priest to persevere in his efforts to guide souls to God even though the sheep whom he tries to guide do not follow his guidance.

BIBLIOGRAPHY ON SCRUPULOSITY

In compliance with the request made by many of the Friars who manifested special interest in the problem of scrupulosity, Father Michael Harding, O.F.M., Father Fernand Porter, O.F.M., and Father Basil Heiser, O.F.M.Conv. compiled the following bibliography. The list is not intended to be a comprehensive one, but rather a select summary of the best available sources in the various fields which are investigated in studies on scrupulosity.

I. MORAL THEOLOGY

- Loiano, S. *Institutiones Theologiae Moralis*, (Marietti, Torino, 1934), I, n.52-54; 292-298.
- Merkelbach, B. H., *Summa Theologiae Moralis* (Desclée, Parisiis, ed.3a), II, n. 98-100; 123-130.
- Pruemmer, D., *Manuale Theologiae Moralis* (Herder, Barcellona, 1946), I, n.91-98; 319-323.

Vermeersch, A., *Theologia Moralis* (Università Gregoriana, Romae, 1926), I, n.93-101; n.392-398.

II. PASTORAL MEDICINE

Capelmann-Mazoyer-Bartmann-Hurth, *La Médecine Pastorale* (Lethielleux, Paris, s.d.), p.xii-464.

Lachapelle, P., *Psychiatrie Pastorale*, 1942, p.294.

Roberti, F., *De Delictis et Poenis* (Romae, 1930), ed. altera, Vol. 1, Pars 1.

O'Malley-Walsh, *Essays in Pastoral Medicine* (Longmans, Green & Co., N. Y., 1907-1915).

III. PSYCHIATRY

Bless-Ghyssaert, *Psychiatrie pastorale* (Lethielleux, Paris, 1936), p.210.

Dehove, H., *Notions Sommaires de Psychologie Pathologique et de Pathologie Mentale*, 1934, p.80.

Gemelli, A., *De Scrupulis Psychopathologiae Specimen in Usum Confessariorum* (Florentiae, 1913).

Moore, T. V., *Nature and Treatment of Mental Disorders* (Grune and Stratton, New York, 1944), p.312.

O'Brien, J.D., *An Outline of Psychiatry* (Herder, St. Louis, 1934).

IV. GUIDANCE AND CONSOLATION

Casey, D., *The Nature and Treatment of Scruples* (Newman Press, Westminster Md., 1948), p.66.

Chanson, P., *Pour mieux confesser* (Arras, Brunet, 1948), p.776.

De Sinety, R., *Psicopatologia e direzione spirituale* (Morcelliana, Brescia, 1944) xxxii-206.

Duffner, I., *Pour consoler et guérir les Ames Scrupuleuses et Craintives* (Casterman, Paris).

Ehl-Kirsch, *The Spiritual Direction of Sisters* (Benziger, New York, 1931), p.xix-483.

Gearon, P., *Les Ames Scrupuleuses Consolées*, p.160.

Jerome, J., *Le Scrupule. Supplément à la Vie Spirituelle* (Paris, Edit. du Cerf., n.9, 15 mai, 1949), p.68-92.

Raymond, P., *Le Guide des Nerveux et des Scrupuleux* (Paris, 1911).

DISCUSSION

MICHAEL HARDING, O.F.M.:—The highest praise that can be extorted from me for a paper on scruples is that it squares solidly with what is found in the best Manuals of Moral Theology. This I gladly concede to Father Basil's paper. Up to date Moralists recognize the help that modern research and study in the medical field can give. Lectures on the subject are usually welcomed and always create a lively interest but *ne quid ultra*. Our curriculum and even text books are fixed from

above. We can in Pastoral Theology—Moral and Canon Law give full consideration to diseases of the mind, and obstacles to responsibility and culpability, sufficiently to diagnose the case and if necessary or useful, recommend a competent doctor, but, in general, it is true that we consider it sufficient to outline the conduct of the normal person regularly, while recognizing many sorts of departure from the rule without too much alarm. For those who wish to make a more specialized study of scruples, I have often suggested and lent books which have been helpful—a good bibliography on the subject with an appraisal of the very best could be of immense help. Those in the field of Moral and Canon Law, naturally, written for the confessor of souls and judge of crimes may enlighten the psychiatrist, as well as vice-versa.

THOMAS AQUINAS HEIDENREICH, O.F.M., Cap.:—Fr. Philibert's statement that we must not lump all scrupulous penitents together, in analysing and treating their affliction, is a very important one. There is one type of penitent that might be spiritually murdered by the confessor who minimizes the possibility of his having committed mortal or any sin. This is the type that, especially in matters of the sixth commandment, repeatedly falls into mortal sin, but, through shame, fails to make an honest manifestation of conscience to his confessor. Constantly tortured in conscience, he repeatedly attempts to rectify the matter, only to find himself again not being fully honest with his confessor, especially if the latter looks upon him as a scrupulous, and minimizes his fault.

This is not a real case of scrupulosity, it is true, yet it is so easily mistaken for one. It is highly important that the confessor be able to recognize such a case, and that he make it easy for the penitent to completely unburden his soul. Such an unburdening, together with an earnest exhortation to absolute honesty with himself and God, may prove the salvation of that soul.

ROGER BARTMAN, O.F.M.Conv.:—The most striking point that Father Basil points out to the reader is the rise of scrupulosity among many penitents today. There is little doubt that such conditions call for active consideration among those whose chief duty is the care of souls.

In view of this fact it would seem that something definite should be done in the seminary where the neophyte learns his philosophy and theology. The ideal situation, according to Fr. Basil, would be a priest-psychiatrist. But the fact is that the confessor, willy-nilly, has to try to be a psychiatrist.

Even though we speak of crowded curriculums in the seminary, we cannot ignore the fact that today the mental cases are overcrowding our hospitals, and filling the offices of the psychiatrists. Yet many are unable to pay the price of doctors' care in the treatment of such disorders. Others relying on the advice of the confessor cannot be cured of their scruples if the priest is totally unprepared for the medical aspect of the situation there before him.

Without discussing the theories dealing with the causes of scruples, we may safely state that the medical aspect cannot be ignored, nor can the psychic treatment be given in a slipshod fashion.

It is therefore worthy of discussion. Some reliable men in the ministry maintain that a basic course in neuro-anatomy can be given in the philosophy house of studies. If a man has the knowledge of the nervous system as it is related to psychology, then he can safely be the guide to a soul whose fate and future are often in his hands.

DELINQUENCY AND PREVENTIVE GUIDANCE

GERVASE BRINKMAN, O.F.M.

I.

In a rather large penitentiary, six men were gathered together in the chaplain's office. Five of them were a cross section of what writers like to call "tough guys." One was a murderer serving 199 years. Another was a man convicted of a rather vicious sex offense. The third was serving a life term as an habitual criminal. The fourth had been indicted and sent to the penitentiary for strong-arm robbery. The fifth was a very clever confidence man. The sixth was the chaplain of the penitentiary. The chaplain was doing the talking.

CONTRIBUTORY CAUSES OF CRIME

"The question before the house is what causes men to commit crimes which are punishable by law and which will send them into prison. We are not inquiring about the primary cause of crime. Most of us are intelligent enough to realize what that cause is, namely, original sin and its consequences. We all know that man was not intended for a life of suffering, of hardship, and of perversity. We know, too, that when Adam sinned his intellect was darkened and his will weakened. He became subject to many ills which had formerly been unknown to him. Before his fall, he realized his complete subjugation to God and gave full honor to his Creator. After his fall, the vice of pride came to vitiate his actions. Similarly, before Adam sinned, man was not subject to envy, to sloth, to intemperance, to anger, to lust, or to avarice. Afterwards, these vices seemed to be almost an integral part of man's makeup. If we check the record of every man in this institution, I think we will find that one of these seven vices was the root of his downfall. The question in which we are interested right now is which influences help to bring out these vices in a man? What

are the conditions which breed these vices? What are the circumstances which allow them full play? What are the remedies to control them? In other words, what are the contributory causes of crime? Okay, boys, the floor is yours."

"What do you think about physical defects as a cause of crime? I believe that if a lad is laughed at in school and ridiculed because of some physical defect, this has an influence upon him which will often lead him into crime. There are half a dozen cases right here in the institution which could be mentioned to illustrate this point."

"That might be all right, but it does not cover very many cases," said the second man. "Most of us have two eyes, two ears, and a nose; and, even if the nose is a little crooked, it is not enough to make us go out and hold up a man. If one ear is crooked, it is not going to make us murder somebody just to get even with the world because we did not happen to be as perfectly formed as the next man. I personally lay the blame on the environment in which most of us grew up. What kind of playground did we have? The streets and back alleys. What kind of games did we play? There was not room enough to play baseball without dodging a car coming along every few minutes. We could not play tennis because most of us could not afford a tennis racquet, and it would be too far to go to the park, anyway. So what did we do? We followed the leader. If the leader pulled a stocking off a line in Mrs. Murphy's back yard, we pulled off the other stockings or perhaps Mr. Murphy's pajamas. Sometimes we threw the articles down on the ground and left them there. Sometimes we even found a fellow who would buy them from us. From the little things we went to bigger ones. I am convinced that, if we had had a decent neighborhood and we could have been taught to play games and been taught the spirit of competition in a true sense, most of us would not be here today. How could we learn the spirit of true sportsmanship in the environment in which we lived?"

"I will string along with that cause of crime," said the third man. "And you might add to it the ideals we had in our early days. The big shot of our neighborhood was the man who sported a big car and always seemed to have a lot of money. We knew that he was in the rackets. We knew that he belonged to a gang. But he was generous to us kids. We looked forward to having the same type of money and doing the same kind of things that he did."

Back and forth the men argued. They brought in alcoholism and the use of drugs. They mentioned lack of education and the fact that they had not had vocational training. They expressed the thought that newspapers exercised a great influence in producing crime by publicizing and glamorizing crime. They were convinced that the gang stories in the comic books and on the radio did more harm than they did good. And, for each cause and each statement, they brought in examples taken from the lives of their fellow prisoners.

IMPORTANCE OF THE HOME

During most of the discussion, the confidence man was sitting quietly in his chair saying nothing at all. Finally he broke in. "I think the whole bunch of you are missing the most important cause of all. Just to prove it to you, let's take each one of us individually. Father, what kind of a home did you have?"

"A mighty fine one," the chaplain answered. "There are the pictures of dad and mother on the desk. If it were not for Mother, I would probably never be a priest. If it were not for Dad's constant encouragement, I might have quit long ago. They do not come any finer."

"Did they fight much while you were around?" the confidence man continued.

"I never heard my dad and mother argue at home. They probably did, but they did it while we were not there. If ever Dad made a decision, Mother always stood by it. If ever Mother decided anything, God help us if we did not do it, at least when Dad was around."

"Okay, Father, that is the end of the cross-examination. How about you?" and he turned to the man convicted of murder.

"I was raised in an orphanage," was the answer.

"And you?" to the one with the sex charge.

"My mother was an angel, but my father was a no-good drunken bum. My first memory of him was his beating my mother in one of his drunken sprees."

"How about your folks?" he turned to the third man.

"Dad died when I was about two years old. I never could get along with my step father."

The fourth man had a similar story to tell. When he had finished, the confidence man said, "There is your answer. A good home where the dad and mother presented a united front and the only way the man could get into prison was to be appointed chaplain. Homes which were not so good, or which were broken by death or separation, and the result was a child who did not have the proper training and was an easy victim when it came to doing things which were outside the law. You are all victims of it. So am I. My contention is that, more than any other cause, a broken home is the greatest single factor in delinquency. By broken home I mean (1) where one or both parents are dead; (2) where the parents are separated; (3) where the home is *divided within itself*, where the father and mother fight and disagree in the presence of the children, and where the child can turn to one for support against the other."

QUESTIONNAIRE

That discussion might have been repeated in practically every penal institution in this country. In many of them, it was repeated as a result of a questionnaire that was sent to every Catholic chaplain throughout the country. That questionnaire read as follows:

"Please check what you consider the most important contributory causes of crime:

1. *Subnormal intelligence in the individual*
2. *Psychotic mentality*
3. *Precocity*
4. *Physical defects*
5. *Religious non-observance*
6. *Lack of vocational training*
7. *Lack of education (leave school early)*
8. *Discrimination against minority groups*
9. *Alcoholism*
10. *Narcotics*
11. *Neighborhood environment*
 - (a) *Lack of neighborhood play facilities*
 - (b) *Lack of supervised recreation*
12. *Home conditions*

13. *Broken homes*
14. *No siblings*
15. *Companions*
16. *Newspapers, comic books, radio, etc.*

"Write in any other causes."

This questionnaire was sent to the Catholic chaplain in each of the 289 state and federal correctional institutions. A number of institutions do not have a Catholic chaplain. In some cases, one priest takes care of several institutions. Taking these factors into consideration, the 140 responses from all parts of the country were a good indication of the situation as viewed by the Catholic chaplains. Every section of the country was represented in the answers received. The causes in the order of their choice were:

1. *Home conditions*
2. *Religious non-observance*
3. *Broken homes*
4. *Subnormal intelligence in the individual*
5. *Alcoholism*
6. *Companions*
7. *Neighborhood environment*
8. *Lack of education (leave school early)*
9. *Psychotic mentality*
10. *Newspapers, comic books, radio, etc.*
11. *Lack of vocational training*
12. *Discrimination against minority groups*
13. *Lack of neighborhood play facilities*
14. *Lack of supervised recreation*
15. *Precocity*
16. *Physical defects*
17. *Narcotics*
- *18. *Desire to make money fast*
19. *Lack of sense of responsibility*
20. *Immature personality*
21. *Defective will power*
22. *No parochial social program*

*NOTE: Numbers 18 to 24, inclusive, are causes "written in" by the various chaplains as part of their replies.

23. *Lack of religious instruction*

24. *Emotional insecurity*

Some of the various comments made by the chaplains are enlightening:

HOME CONDITIONS

Home conditions in the sense of *early* inter-personal relationships with parents. Most commonly criminals are persons who are rejected or feel rejected by their parents—who show ambivalent, frustrated, anxiety-laden emotional contacts with parents or parent surrogates.

An unfavorable home often produces maladjusted youths, starved for affection. You will find little disagreement among penal authorities when you consider broken homes and the home conditions as the major contributory cause.

Parents not interested in their children. No true home. Father has no time for the children. Mother works and can't provide proper home. Parents carouse around at night and leave children unsupervised or permit them to run the streets, etc.

I don't believe that I have met a boy yet in the . . . Training School who comes from what we might term normal home conditions. In most cases, there is divorce in the home, step parents, erratic living conditions, etc. We have very few Catholic boys at this institution. Those who are here are poorly trained in their faith. Many of the boys are of subnormal intelligence. I find that a great difficulty while instructing them. Yet, for the most part, they show a willingness for reform, if only given the right breaks and some encouragement.

Home conditions was chosen because it seems that without exception the boys at the . . . Industrial School . . . get into trouble because nobody at home was interested in them or gave them proper affection. Extreme poverty at home has been frequently the cause; also, undue persecution on the part of parents or other members of the family.

I believe that home conditions is the most important contributory cause, since it is my experience that a good home can triumph over practically all other disabilities in most cases, including bad neighborhood environment. An integral part of a good home is usually regular religious observance. It is observable that homes otherwise good and sometimes excellent will often produce one or more delinquents, due to lack of sound moral and religious training and example. The third cause I have designated, for want of a better term, as "Lack of Affection." The inmates at the reformatory where I am part-time chaplain are all young men between 16 and 26, most of them not serious offenders, though often with a long record of petty crimes from early

youth. I have found that very often a prudent and disinterested interest is convincingly shown to such a young man, who believes that the person is not down on him, and has confidence that he will make the grade, in spite of past and sometimes repeated failures, such a young man will surprisingly respond and make a sincere effort to live up to the good opinion of that person, whether he be one of the guards or instructors or the chaplain or someone outside. It goes without saying, however, that there are notable exceptions to all these generalizations . . .

RELIGIOUS NON-OBSERVANCE

First and foremost, there is the lack of adequate moral training. This to my mind is the most general cause. In talking to the various men of this institution, I have been struck continually by the fact that although they knew the difference between right and wrong they nevertheless violated. My only conclusion is that they were trained as being under a *social* obligation to follow the moral laws, but no particularly *personal* obligation. When asked so often if they did not think it was wrong what they were doing, their answer was in the affirmative. When asked why they thought it was wrong, their reply was "because I knew that my mother (or some person of good influence on them) would wonder what I meant by doing such a thing." There has been very little evidence shown of any type of a Christian conscience. Hence their conscience seems to predicate nothing more than the following of socially acceptable patterns, evidencing for them no personal obligation to a God. It has been considerably easy for them to be expedient and slough off or rationalize away the wrongness of the action which they are thinking of doing. Unless a man experiences a personal obligation to a personal God, he can almost always find a way out of doing what is the socially acceptable thing.

Few, very few know their religion. Some attended Church only in their childhood. Very, very few attended Church regularly. Association with companions without religion led them to worldly amusements. Without money in their pockets, without the observance of religion which would give them the right attitude, they must have a *good time* stealing and writing bogus checks until they fall into the hands of the law. A spiritual revival in our youth only can stop the ever-increasing wave of crime.

General lack of *practical* interest by the Catholic Hierarchy and clergy. The parents are not even taught the fundamentals of how to train children—presume most if not all don't know, except some generalities *re* religious education and practice. Little about *how* we should use our power of reason, *what* to think and *what not*, now *why* is this right and that wrong except God says so. "I'm of the opinion that children should be taught *how* to think beginning when they reach the use of reason. *What* around 12-14 and *why* things are as they are around 18—a little of each, of course, in all stages, but emphasis on the *how*, *what*, and *why* in the proper stages of the mind's development.

Lack of religious training and practice is the most constant factor in cases admitted to our diagnostic clinic. Our initial interviews cover the man's religious history of childhood, adolescent, and adult periods, with special emphasis on the year prior to conviction. It is noted that few, if any, of our men are Catholic high school graduates. Their contact with Catholic education is limited to the period of incipient delinquency when the pattern was fairly well established.

BROKEN HOMES

Broken homes contribute much to our delinquency. By this I mean divorce or maladjustment on the part of the parents. The boy was left to shift for himself, began to neglect school and church, found the wrong companions, and thus drifted into crime.

Broken homes often contribute to delinquency because they deprive the child of the opportunity to develop identifications with healthy parents or else they are a sign of emotional disturbance in the family.

Broken homes resulting from divorce. I cannot give any statistics, but from experience in dealing with delinquents in the last three years, I am convinced of this fact. No home—no love—no affection—no supervision—no one in whom to place confidence—no one to take little problems to,—etc.

Almost 95% of the 320 boys here come from broken homes, which are also in a bad moral, financial, and physical condition. Physical condition would mean the neighborhood environment, filthy and crowded living conditions.

SUBNORMAL INTELLIGENCE IN THE INDIVIDUAL

In selecting "subnormal intelligence in the individual" it must be noted that a boy so situated tends to avoid facing realities and consequently would readily avoid any attempt to improve himself because of his inability to grasp the situation. This would bring about a disinclination to attend school, leaving the child a victim of the streets. Having arrived at this juncture he falls prey to more clever minds and readily is persuaded to indulge in anti-social acts. Once he has turned to these paths, he finds himself unable to withdraw and thus he begins a career in delinquency.

From my experience in the . . . Penitentiary, and from the available statistics compiled here, my conclusions are that crimes committed by inmates of subnormal intelligence are far and away greater and diverse than that of inmates who have gone to high school or better. This difference possibly does not prove that formal education in itself, deters one from delinquency, for formal education may merely reflect the economic status of the intelligence, and either of these may be the direct and significant influence in causing or deterring delinquencies.

ALCOHOLISM

Alcoholism is a fertile source of crime. About 90% of my Catholic men have committed crime while under the influence of drink. I think that percentage would hold true of other sources of crime.

Most of the inmates here are either army or navy prisoners, and the greatest cause, it would seem to me, to be alcoholism. I regret that the rules of the Federal Bureau of Prisons prohibits me from sending you any one particular case history.

Third choice. Estimate of 70% of adult crime shows alcohol as a great contributing factor to the crime if not the actual cause.

Most of us are primarily concerned with the indirect effects of excessive consumption of intoxicating liquors, since these effects are manifested in the deterioration of family life, loss of efficiency, self-respect, and of social-respect which to a great degree tend to turn the average person into a delinquent.

A fair estimate of the number of men committed to . . . State Prison (this includes both Catholic and Protestant) and whose crime, whether it be armed robbery, simple assault, rape or even murder, can be laid primarily to alcoholism would be from 75-85% for the total population. I consider this cause the most common one of all the ones listed.

I have based my findings not on the unusual or bizarre crimes, but on the average run of men incarcerated in this institution. I have found alcoholism to be the greatest contributing factor in the cases of theft, assault, and sex crimes.

Other comments which are interesting in the light of the experience of the chaplains contacted, bring out still more causes of delinquency:

We have made an analysis of our case load and found 90% of our girls came from broken homes. None came from wholesome home environment. Sometimes the physical aspect of the homes seems all that could be desired but a study of conditions revealed conflicts among the members of the family, usually the father and mother, sometimes the mother and daughter.

Less than ten percent of our students ever attended church regularly before coming to the school. Too many of our people have lost the perspective of the basic values of life. They try to gain happiness through material things not knowing that real contentment and happiness comes through peace of soul, which is obtained through our honest efforts to earn a living, services to others, and an observance of God's laws.

Divorce has played its big share in filling our institutions. We have many men who were trying to make their way along in life as best as they could, but had a wife who wanted more than the husband could give. This led to divorce, after which the man lost all interest in life and fell a prey to alcoholism and its natural consequences.

Physical condition often responsible, especially defective vision, hearing, infected tonsils, teeth. Also insufficient quantity of food. Very often neither parents nor teacher suspect such conditions exist. In many cases defective vision and hearing are not severe enough to be noticed. Only a thorough physical examination will reveal the truth. Many children receive low marks due to these conditions. They are scolded by parents, teachers, and ridiculed by other pupils. Receive low I. Q. Results: They hate school and frequently become truants. It is amazing what a correction of these physical defects produces. I have known several pupils whose I. Q. rose considerably after proper medical and surgical and dental treatment of the above mentioned defects.

II.

REDUCING DELINQUENCY

What can be done to reduce delinquency? The main contributory causes, both in the estimate of the convicts themselves and in that of the chaplains who minister to them, lie in the home. The remedy must begin in the home and in the training of the child's character from its earliest years. With regard to this character training, the general observation may be made that religious sanctions are necessary for the average human being—eternal sanctions, heaven, hell, purgatory. This fact becomes apparent by its absence in many delinquents. Fear of imprisonment is not a sufficient deterrent. The fear of disgrace leads a person merely to become more sly and clever in covering up.

More specifically:

1. Character is, as Father Hull writes, "a life dominated by principles." It requires frequent individual acts of the will to produce in a man a definite norm of conduct which he will follow consistently.

2. The will's choice will always run in the direction of the *greater, present, apparent good*, e.g.,

good—I steal an apple for the good I see in that act.

apparent—it may not be a real good but it is apparently so.

present—the will tends to what seems good *right now*.

greater—sometimes "good" may appear on both sides of an issue; the will tends to that which is greater.

3. The will, when acting deliberately, is presented alternatives with a *motive* for each.

WILL: {		Good act
		Motive
		Bad act
		Motive

4. In training the will to a good character, a *proper sense of values* of the various *motives* must be inculcated. Many people have a vitiated sense of motive-values, e.g., an adolescent may not care what his parents think, but "what will Butch think of this?"

5. *Organize* the motives for right living. How can this be done? Take the motive which is most powerful and most comprehensive. Call it the Nuclear Motive. Around that motive, group all the other motives for good and logically connect them with the nuclear motive. This becomes a chain reaction. If the will gets to any motive in that whole chain, it will lead to the nuclear motive.

6. What nuclear motive should be chosen? To a Christian, the most powerful and comprehensive nuclear motive is Christ. He is the God-Man. God—so there will never be an end to our aspiration. Man—like to us in all things, except sin, who asked us to follow Him and to do as He did. Make Christ the center of all character training. All other motives, whether they be economic security, success in enterprises, happiness in our state of life (all the various motive factors which play into daily living) can be built around and lead up to that motive.¹

This idea of a nuclear motive is not a new one. We find it in one of the dialogues of Plato. Alcibiades commented that, when the memory of Socrates was with him, he was influenced to good. We find it in Pliny's advice to a youth to imagine himself constantly in the presence of a gray-haired man who had known and overcome life's temptations, and to act as he would in that elder's presence. We find it perfectly expressed in St. Paul's first epistle to the Corinthians, "Whether you eat or drink or do anything else, do all for the glory of God." (10:31).

¹ For a full treatment of these observations see: Lindworsky: *Der Wille* or the English abridgement published by Bruce Publishing Company: *The Training of the Will*.

CHARACTER TRAINING

The character training of a child should not be left until he begins school. "Doctor, my child is two years old," said the young mother to the psychiatrist. "When should I begin to train him?" "Lady, you're two years late," was the answer. It is not impossible to train the child to act for Christ even in its earliest years. Parents have done it and are doing it. They find this insistence upon Christ as a model readily accepted by the infant mind. Once a child has been trained to do right because that is what Jesus wants him to do, to avoid evil because Jesus desires him to avoid it, he will not easily go astray and become delinquent.

From the consideration of the child whose character is to be molded, turn to the family in which that character training is to be received. As was noticed in the quotations of the various chaplains, the need for a united home is stressed. This does not mean merely that the parents live together but that they live together in harmony, and that they present a united front in all dealings with their children. Father Thomas Plassman has given credit to St. Bonaventure for the description of the ideal home according to the words of Scripture: "Wisdom built a home, and hewed out seven columns." These seven columns are:

1. Christ as the invisible head of the household; the source of grace and the model for all members.
2. Father who is the visible head of the home.
3. Mother—the companion and helper.
4. Children—as many as God permits.
5. Chores—work for each member for the benefit of all.
6. Recreation—as a family unit.
7. Sense of humor—without which it becomes impossible to meet daily trials.

The importance of family solidarity cannot be overstressed. "You can keep your churches and your schools," an atheist told Father Mateo Crawley, "as long as we can have the family."

Some years ago, Father Gillis, in one of his *Sursum Corda* columns, suggested that it is necessary for a family to take inventory of itself

regularly. There are too many families whose homes are boarding houses for individuals, not power houses for mutual sanctification. He advocated a weekly family night. According to his plan, the telephone should be disconnected, no dates should be accepted by any member of the family. On this night all the members should be united—working together, praying together, playing together, discussing family problems together. This, he was convinced, would help to cure many of the evils which are prevalent today. That the plan works out when applied was the theme of an article appearing in a high school year book:

INSTITUTION OF FAMILY NIGHT

One of the most memorable family recreations in our home—and one that I certainly intend to follow if I ever have a family—is what we called “Family Night.” That this was also Christian fun will be seen as I tell you about it.

I believe that my parents were given the idea by a close priest friend, but I know they developed it with us children according to their and our own desires. They said it was their intention to have the children grow up feeling there was one night a week in which all the family would participate in that, as we got older, spending one night a week together would be a pleasant tradition.

The first preparation was that we all hurried with our homework before supper on the appointed night. After supper, we all chipped in and helped with the dishes. Then the fun began.

We assembled in the library of our home, said the Rosary Family Prayer. Through the family prayer, Dad’s composition, we asked God’s blessing on our home and His help in keeping us together. Up to now, He’s done a great job of it.

GRIPE SESSION

After prayers we had a “gripe session.” In this part, each one was given a chance to make any comment or complaint about some one thing that happened to bother us, as long as we weren’t “snitching” on one another. Mom says that this was where they were able, little by little, to correct faults and smooth out troubles. She claims she was also able to discover our ways, and it helped her to understand us better. They both like to tell how they broke one of us of being a “cry-baby” (they never did say who it was—I wonder at times) and how they taught us fair play and, by all means, control of temper. Sometimes it took several weeks to straighten out one complaint, so Dad said not so much time should be taken on the “gripes” or we’d have been there, at times, all night.

Then came the best part. Each one, or a group, would get up in front of the fireplace and "perform." We all liked to act, so we either spoke a piece, sang a song, or put on a little skit. Nothing took over a few minutes, so this section took only about a half-hour. Even Mom and Dad did something.

After this, we played games, or Mom read to us until it was bedtime, which was always a little later than other nights.

Our family has always worked out its problems in this way. Even today with some of us grown up we like to do things together. When I marry, the first thing I'll do when the children are old enough is start "Family Night." As Dad says, "A family that prays and plays and thinks together, just naturally stays together."

—*The Challenger.*

Conclusion: What can we as priests and religious do to curb delinquency? Live Christ-like lives ourselves and try to inculcate in those with whom we come in contact the necessity of doing likewise.

MORAL GUIDANCE IN THE ARMED FORCES

DAMIAN BLAHER, O.F.M.

On a morning in early September in the year 1945, when the glad tidings of victory were still ringing in our ears, General Douglas MacArthur, standing on the foredeck of the battleship *Missouri* riding at anchor in Tokyo Bay, uttered a statement—a significant statement, one may say—relative to the inspiration which must guide in the peacetime years to come. “It must be of the spirit,” he said, “If we are to save the flesh.”

It would, undoubtedly, be very incorrect aprioristically to suppose or arbitrarily to conclude that the statement of the General was the first of its kind to come from a military man, or that it marked a complete turn-about in military thinking. But it would not be completely naive to believe honestly that it was at least indicative of a new trend of thought in military circles. Subsequent events would bear this out.

RELIGION IN MILITARY CIRCLES

It is not to reveal a secret to say that spiritual and pious thoughts are not easily or readily recognized by mankind as particularly characteristic of the military as a whole. Indeed we have long felt and sadly noted, and not entirely without reason, that in military circles the spiritual was not always given its due. Morale was oftentimes considered more important than morals, the flesh was preferred to the spirit, and health of body was held as so much more strategically valuable than health of soul. Indeed men were intent upon saving flesh with flesh; while the very ones who were engaged in that frightful and horrid task, frequently were considered to be almost as mechanistic as the destructive machines they operated. The chap-

lains it is true, did their work, and by and large did it well, but there was often a complete lack of sympathy and understanding on the part of some of the higher-ups. Because the chaplain was by profession a peace-loving man, his position in a war-fighting machine was looked upon by some as abnormal and anomalous. Sadly enough, an all too common attitude was that a man under fire, dog tired, lying in filth and mud, or ducking mortar fire in a foxhole on Surabachi's steep side, or hacking his way with a machete through a steaming, stifling jungle was no subject for "preachments" or "sky-pilot stuff." A pagan mentality could, of course, hardly be expected to know, much less fully to realize, that in such circumstances the need for the spiritual was perhaps far, far greater for those men than it had ever been before.

In 1945 victory came. We very soon suspected and have since come to know that it was a fragile and frangible peace that followed the cessation of hostilities, but at least the guns have been silenced and with that silence came a change in military thinking. That with peace a change should come in such circles was inevitable. New and changing times bring new and changing concepts, and in a democratic peace-loving nation the change from war to peace is felt nowhere more than among the military.

With the coming of the peace there was the problem of demilitarization of a war machine and the setting up of a peacetime military establishment, strong enough to protect us from wanton aggression from without, yet at the same time of a character that would not lay us open to the charge of ourselves being the aggressor. The problem that faced the nation was not a simple one. When a plan of Universal Military Training was proposed, it met with considerable opposition from those who were seriously and legitimately concerned with the moral welfare and spiritual well-being of the youth of our nation. They remembered the past and the memory was not always pleasant. This opposition to the UMT program served, however, to make our military and political leaders conscious of the worth of self-discipline and moral responsibility in the individual. The authorities within our military establishment were, with the exception of a few diehards, convinced that a soldier must not only be a fighting man, but he must be a moral man; that the spiritual and moral wel-

fare of men in service was vital and basic to the strength of the military and to the commonweal. It was heartening to note that this attitude was genuine; it was not merely a pose to attract young men to the service, or to allay the fears of frantic fathers and worried mothers who felt that the army was no place for their young impressionable teen-age sons; it was a deep rooted conviction that "high moral character, intelligence, and a spiritual urge will develop better defenders of freedom, democracy, and all that is best . . ."

CHARACTER GUIDANCE PROGRAM

This new reorientation of the military attitude ultimately found its fruition in a Character Guidance Program. From the beginning, it was quite obvious that any consideration of moral guidance in the armed forces must emphasize the altered conditions under which the men live. They are cut off from family association, personal freedom is restricted, privacy all but abolished, and it is just these very things that make for a certain urgency in the need for a particular kind of moral guidance. A consideration of the number of suicides within the Services during the War, of the conditions in the occupied countries, of the problems in Alaska at the present time made the need all the more apparent. There is no question that the Army is a hard kind of life, in spite of its advantages and the alluring propaganda of the recruiting posters. Moreover, the question of the special problems in occupied areas had to be considered, and last but not least, one could not overlook the changing structure of the military itself, particularly with regard to the age and character of the personnel. Of the more than 1,600,000 men in our armed forces at the end of 1948, almost fifty percent were twenty-one or under, about 630,000 of these were minors. Of the 700,000 who entered the military in 1948, 500,000 or seventy percent were under twenty-one. Moreover, most of these are not professional soldiers but are and will remain until they leave the service "civilians in uniform." This is indeed a serious consideration, and it is encouraging to learn that the new attitude of the military authorities toward these young men was not one of apathy and disinterest but a forward looking and healthy one.

The first concrete results came in the fall of 1946. At that time a Universal Military Training Experimental Unit was set up at Fort Knox, near Louisville, Kentucky. At the same time, in conjunction with this experiment, a series of lecture outlines were issued to the Chaplains at Knox. These were later to be known under the title of "*The Chaplains Hour.*" They were lesson plans and outlines for the chaplains to help inaugurate a definite moral and spiritual program among members of the Experimental Unit. On January 31, 1947, Secretary of War, Robert Patterson, issued a circular letter (WDAO-C 726.1) the subject of which was "*Discipline and Venereal Disease.*" In paragraph three of this letter it was stated:

The Corps of Chaplains bear a special responsibility for the moral and spiritual welfare of troops. To aid the Chaplain in meeting this responsibility, commanding officers will allocate appropriate periods in the regular training schedule for instruction in citizenship and morality which all military personnel will attend. This instruction will be prepared in the Office of the Chief of Chaplains and coordinated with the Information and Education Division; it will be adhered to as far as practicable.

This order was sent to all commands and subsequently the original Ft. Knox lecture outlines were multilithed and sent to all chaplains. In September, 1947, the first of the printed series was begun. The Chaplain was gradually but surely coming into his own. In this new planning he was the key man.

The Fort Knox experiment met with creditable—one may say with notable—success, and as a result in August, 1948, the Army Character Guidance Program was established. A memorandum was sent by General Omar Bradley, Chief of Staff, to all commanders on the subject of Character Guidance. This memorandum set up the program and outlined the duties of all concerned.

Character Guidance was a new term devised by the military "to encompass all acts which tend to encourage the development of moral responsibility, spiritual values, and self discipline." The program aims specifically to develop within the individual:

- a. An appreciation of the moral fabric of the American way of life;
- b. A recognition of the moral obligations and opportunities of the military profession;

- c. A sense of moral responsibility for individual attitudes and behavior;
- d. A spirit of service and sacrifice in the performance of duty.

The program begins as soon as the recruit reports to the training center. On the very first day of duty, after orientation and processing lectures have been given, the chaplain speaks on the value of morality and religion, and he describes the Army's Character Guidance Program. Shortly afterward, the soldiers are brought in groups of one hundred or less to the Chaplain Interview Center. During this group conference a questionnaire is filled out by the young man assisted by the Chaplain; information is gathered concerning the man's family, educational and religious background. Within the first week, each soldier has a personal interview with a Chaplain of his own denomination and during this interview the Chaplain has at hand for ready reference the questionnaire previously executed by the soldier. It is particularly worth noting that this personal interview is by regulation and not by choice. Chaplains will testify that in many cases this interview is the first time the young man has actually talked face to face with a priest. It is often discovered by the Chaplain that there are young men of eighteen or nineteen years of age claiming to be Catholic who have not yet received their first Holy Communion or the Sacrament of Confirmation. This personal contact between Chaplain and soldier is something that could be well worth imitating on the parochial level at home.

ATTENDANCE AT LECTURES

During the whole period of basic training these morality and character lectures are given regularly; oftentimes they are given after hours, but even then attendance is mandatory and compulsory. Visual aids are used and the chaplain has at hand a roster of the men present and is free to call on any of them for frank and open discussion of the points at issue. Moreover, qualified observers are placed around the auditorium and they are required to submit to the Commanding Officer written reports on the content of the chaplain's lecture as well as on the way in which he delivered it and the interest and care he manifested in it. It may be noted here that these reports are not always as kind as the criticism of the ladies in the parish after the Sunday

sermon. In all military installations other than training centers, the Character Guidance lectures must be held once a month and attendance of all from the Commanding Officer down is mandatory. Another interesting and important feature is that the Character Guidance Program by Army Directive "gives consideration to the elimination of officers and non-commissioned officers who by example of their private lives do not measure up to the standards of the program. Such individuals may be dealt with in the rendition of efficiency reports, character and efficiency ratings and recommendations for promotions or through the Articles of War or reclassification procedures.

No sooner had this program been set up and put into effect by the Army than the Air Force set up a similar program and put it into immediate operation. Moreover, a Character Guidance Council was created in Washington and subsidiary Councils were established on all command posts. These Councils are to meet once a month and many specific duties are outlined for them. Chiefly, their purpose is to examine the Character Guidance Program in action and to make recommendations for its improvement and betterment. Finally, by executive order the President's Committee on Religion and Welfare in the Armed Forces was established. On March 24, 1949, this committee submitted a report on the Community Responsibility to Our Peacetime Servicemen and Women.

NATURAL LAW AND NATURAL THEOLOGY

The material in the army Character Guidance lectures is based on natural theology and natural law morality; it is ethics as distinguished from moral theology. The talks avoid what some have called denominational motivation. They teach, for example, that man has a duty of worshipping God without detailing how God is to be worshipped; a man must be pure and continent, but he is not told that the reception of the Sacraments will help him to be pure and continent. It is sort of religious inspiration and instruction on par with the only kind of religion that could be imparted in the public school, a kind of lowest common denominator. From a Catholic viewpoint this, of course, is not enough but we must remember that it is the best the army can provide when its members belong to a variety of religious denominations. Moreover, ethics is right reason as applied to morals and it is

basic morality and, of course, is thoroughly Catholic. Finally, the Catholic Chaplain has ample opportunity to put a definite Catholic tone to the Character Guidance Program when he has his boys at Mass on Sunday. In this respect, attention may be called to the hundreds of thousands of pamphlets, leaflets, missals, prayer books, distributed by the Military Ordinariate and the Chaplain's Aid Society. This would have been an impossible task if a great percentage of this material had not been made available gratis by various Catholic agencies and publishers. At this point, it may be well to mention the many retreats and missions being given to Servicemen. The Air Force has its own mission band and the priests on it have only recently finished missions in the territory of Alaska; they will soon be flying to Europe and the Orient for the same purpose. Moreover, the Military Ordinariate in conjunction with the Army, Navy and Air Force has provided missions for almost all the major posts and stations in the United States. Only recently one priest alone gave missions to over 20,000 servicemen, a not unimpressive figure. In fact, many young men are now attending missions who had never before attended one and probably never would have. On one installation, for example, over fifty percent of the personnel claiming to be Catholic who were contacted did not know what a mission was. This situation is not unique. The information gathered by Chaplains on the interview sheets is appalling—one may say almost frightening. The number of young Catholic men who have not been to Mass for long periods of time prior to their entrance into service makes interesting study. Many of them may be classed as ethical ignoramuses, amoral youths who are almost always by that very fact immoral youths. Our people at home, both the clergy and the laity, throw up their hands in holy horror when they hear of rape and rapine, plunder and even murder by teen-agers overseas. This is what the army does to them they say. It may well be that army life in an occupied territory has provided the circumstances, but actually the basic problem is much, much deeper. It would suggest that on the home front everything may not make as pretty a picture as we would complacently and smugly like to believe. What can a Chaplain do in his short acquaintance with a boy who calls himself Catholic, yet has never received any Sacrament but Baptism and sometimes not even that? What can we do in a few short weeks or months with a youth who has never gone beyond the sixth or seventh grade

in school and who states that his hobby, in fact his chief interest in life, is collecting the names and addresses of girls. It may shock you to know that these are not exceptional cases; a few hours' questioning of the young men entering service would open the eyes of many of us.

NEED OF CHAPLAINS

The Character Guidance Program will be doomed to failure if there are not a sufficient number of first-class Chaplains to operate it. In this respect we have particularly in mind here, Catholic Chaplains. We are short of our goal, and it is on the home front that the responsibility lies. The recent report of the President's Committee on Religion and Welfare in the Armed Force contains this very pointed remark, "It would be illogical," it says, "for any religious group to be overcritical of the armed forces if its own authorities leave such large numbers of their faith inadequately served."

Finally there is the problem of civilian apathy. The typical civilian mentality, both clerical and lay, is that once the shooting had stopped the war was over. Perhaps in a sense that is correct, but there are and will be for long into the foreseeable future, hundreds of thousands of men and women in the armed services. In any character or moral guidance program one of the greatest problems is the care of the men on leave. This is essentially a community responsibility, but one in which the community has fallen down. The closing of recreational centers, USO clubs and the like in the neighborhood of large military installations was indeed a backward step. The military has a program, a definite program to provide for the religious and spiritual welfare of its personnel, the civilian community by and large has not. As a result of the Fort Knox experiment, improvement is being noticed in the civilian willingness to share the responsibility, but there remains much to be done.

The Army Character Guidance Program, which is one of the best approaches to the problem of delinquency in peace as well as in war, in the short time of its existence has been a tremendous success. The Chaplain, the medical officer, the Provost Marshall have all already begun to note the improvements; attendance at religious services is rising and this is a relative increase. When we read that thirty percent of the Catholic personnel on a post attends Mass on Sunday, we

must remember that this is the percentage of the total number stationed there; fifty-five percent are absent on week-end passes and another ten percent or more are performing essential duty tasks. Disciplinary problems are not so great as in the past and the venereal disease rate is falling. We are not so impressed with the latter though, because we know that it is only relative as far as moral improvement is concerned. We are not naively unaware that concubinage with healthy women in occupation zones has brought down the venereal disease rate but has at the same time further impaired morality. We know, too, that some military commanders take this situation for granted.

All in all, we recognize the Army Character Guidance Program for what it is. To say that we are tremendously pleased with what is being done is not to say that we are entirely satisfied or completely at ease when viewing the overall picture. We are not. Much remains to be done, particularly in meeting the situations in occupied areas. It is true that the Army is no seminary or finishing school, but neither is it now a place where the moral and spiritual welfare of the men that go to make it up is entirely neglected or apathetically forgotten. The Character Guidance Program is a beginning and only a beginning, but it gives us high hope that this new and forward-looking program of the military is a token,—an auspicious token, one may say—that the future will be better than the past.

DISCUSSION

MICHAEL HARDING, O.F.M.:—The second of the young doctors, *lucentes and ardent*es of this morning's session, also invited me to lead the discussion of his paper. Now that he has graduated *cum laude* and been "doctored" and occupies a position in the Military Ordinariate, he no longer fears his old Professor's remarks. Better, perhaps, if some of you with more than my desk experience of the last war, challenge the efficiency of his department.

At the risk of being considered unduly partial, I shall try an understanding appreciation of what is being accomplished.

There is nothing wrong with the slogan, "It must be of the spirit, if we are to save the flesh."

All priests in measure, and *juxta vires* are ordained not only to *offerre et benedicere* but also *praedicare et regere*. *Puto quod et ego habeo spiritum Christi*—in the Church.

It is edifying and encouraging to learn from various sources that the higher—and highest-ups in the Army and Navy commands, are seriously thinking of such im-

portant moral problems, as the use of the atom bomb and the prudent application of *cum moderamine inculpatæ tutelæ*.

Render to Caesar the things that are Caesar's is reasonably acknowledged by the Church even to the tribute of blood; when interpreted, at times, without due respect for the Church's claims, those unfairly coerced in service, will never be encouraged to fear it, nor fail in serving their country. They will be sustained by the Church and her chaplains to endurances making virtue even of necessity.

In return, the Church does not hesitate to ask reasonable treatment of God's spiritual claims. This is where *recta ratio* comes in to offer a common basis for working principles and applications.

Long ago, after Alexander of Hales had enunciated with polished brevity, *ordinatio rationis* as the metaphysical definition of law, Catholics were given for all time to come by St. Thomas a golden key, *Recta Ratio*, to open minds to true moral values.

It aids not only Christians beginning their spiritual learning but also the *Gentiles Rationis*, providing only, that they are willing to listen to reason.

St. Thomas always refers to the Natural Law and, so should we, as the Divine-Natural Law known through God given reason, and registering, in conscience, validly. Military heads are hardened thinkers, but once an inscription is chiselled on their brows it is respected and carried out with admirable precision.

To register the Catholic point of view fully takes patience and all its accompanying virtues. The Catholic Military Ordinariate under Bishops O'Hara, McCarthy and their successors and assistants has been alert to the Church's interests and needs. Msgr. Griffith in particular has dedicated his keen thinking talents to this service for many years, conscientiously realizing the importance of the work.

More youthful minds might think that the *vox clamantis* should be louder, but older and wiser leaders move more cautiously.

In case no other live wire topic presents itself for consideration, here are a few that I think might be of interest:

1. Conscription
2. Contraceptives
3. Community service
4. Proselytizing
5. Sex movies
6. Overseas marriage
7. Hate cultivation
8. Killing of prisoners
9. Indiscriminate bombing
10. Pacifism

"Be satisfied with your pay and injure no one," has developed a good deal during the centuries, but "Put on the armor of God" is still practical. Very interesting is the moral plan of the soldiers' Way of life, his social obligations and moral responsibility in the spirit of piety to God, and devotion to one's country. Who will say that the Church's guidance could not still make saints in the Army as of yore, *Sebastian et alibi aliorum*.

MORAL GUIDANCE AND THE NEGRO

FREDERICK CAMERON, O.F.M.CAP.

The shadow of a large statue falls across the pages as I write these notes. Twenty feet away in the courtyard of St. Benedict's lies the earthly remains of Fr. Stephen Eckert, one of the pioneers in the North, "The Apostle and Champion of the Negro Race." It seems ridiculous to speak of a "pioneer" whose work dates back only to thirty-five years. Yet this brief space of time marks the beginning of Negro Catholicism in northern cities.

The work is too new to set up iron clad rules for moral guidance. Most of us are at the guessing stage about methods and procedures which will vary with each city's problem. Out of our hit-and-miss efforts is slowly evolving a contact system which corresponds to the text on Fr. Stephen's memorial: "I was all things to all men, that I might save all."

The Church has to adopt an aggressive policy to enter the community life, and the family life of the Negro, and be prepared to handle the spiritual and material problems, to be found there. I would say the finest definition of moral guidance is right out there on the base of the statue. "Apostle"—a tireless teacher in season and out of season; "Champion"—a worker for the material betterment of the Negro. The overall plan may have a thousand different approaches, but simmered down to fundamentals it is going to be: "I was all things to all men, that I might save all." There is only one brand of logic which is going to work; reason is going to be done first with the heart, and then gradually work up to the head.

I. THE OBSTACLES

A paper of this sort is useless unless we can first spot the obstacles preventing a solid spiritual development. The critical section in the

Negro Apostolate is the adult group between seventeen and forty-five. The older people are lost to the Faith, too settled for a change. The younger crowd have one hundred and twenty-five colleges and universities, and three hundred and eighty-three Catholic high schools at their disposal. One hundred and fifty thousand Catholics are scattered through an approximate three million population in our northern cities. The line we have to crack first is the adult group, in order to reach them and their children.

The war years have swamped our efforts. Very few Negro churches have been assigned to meet the migration, and the manpower has been increased very slightly. In other communities the work of the Church is primarily for the Catholic. The reverse is true for the Negro areas where three-fourths of the efforts are directed at the convert. Such factors as distance and the density of the population must be weighed. A handful of Catholics may not seem much of a problem, but the thousands of converts surrounding them is the real issue.

The work becomes more complicated when the job starts "from scratch." Our instructions and talks in the homes reveal the vaguest idea of dogmatic religion. The few truths that are known, are much like geometric theorems, believed in, but found impractical for daily living. Let me explain this by an example. One of the girls spent ten years in a Catholic school. At thirty-one she was dying of cancer and had a divorce to her credit, together with a past that would offer possibilities for a best seller. She was reconciled to the Church, received Communion frequently and showed extraordinary devotion. I went there one Saturday and found that she had died the previous day. No priest was called. The funeral at her request was to be in a Protestant church. Caroline had wished for a large funeral, and the morning Mass was too early for her friends. It is an isolated case, but it sets us thinking as to how much our people are getting out of an instruction course of three months. I knew of another case where two college graduates were deeply impressed by liturgy and high plane of morality after the instructions. Both had entered a second marriage. They wished to have the marriage revalidated, if possible, but if it could not be done, they had no intention of breaking up the union.

THE MORAL ANGLE

The moral angle presents a similar difficulty. I have been asked astounding questions in all sincerity which have left me wondering how much subjective guilt there is to sex matters. Divorce is an indifferent act justified by circumstances. The deterring element to sex is law enforcement in pregnancy rather than conscience in many cases. Much of this is a hangover from the Plantation Days where promiscuity was openly rewarded and illegitimacy was condoned as it meant a new field worker. The years of White Terrorism in the South undermined morality as is the case today in the European upheaval.

The terrifying housing conditions add an economic angle to the problem. Families with moderate incomes and in uncongested areas, and the educated are leading strictly disciplined family lives. The burden of the work of the Church will be with the underprivileged who are flooding the cities.

Morality and the grace of God do not always follow the dollar sign and a general condemnation of the Negro Race on moral issues would be silly. Milwaukee has no tenements, but we did find as many as fifteen to twenty persons living in a two family flat, five to seven persons in a single room, three to five couples on a floor, and rooms let out to strangers. There was no privacy whatever. Sex and age groups were thrown together with glaring opportunities for vice and infidelity. We observed hunger, poverty and sub-standard buildings of the lowest type infected with vermin and rats, that create an environment that will blast any decent instinct in the young, and dull all sense of shame. Add to this picture the high incidence of tuberculosis and venereal disease breaking the stamina of an already weakened people. There is no more depressing sight in this wide world of ours than a segregated community where sheer brutal existence must substitute for the elemental facilities found in the American standard of living and recreational needs.

Education on both sides, legislation, and interracial justice will eventually correct economic abuses. The work of the Church is to correct the spiritual evil by getting the Negro to accept the approved doctrinal and moral system.

II. THE WORK OF THE CHURCH TO ATTRACT THE CONVERT

One diocese has outlawed the so-called Jim Crow churches and ordered all schools and churches to conform to Catholic principles. None of these were instantly swamped. Flashing a welcome sign over a rectory is a meaningless gesture. You must use means to entice them to enter. A church located within easy reach of the best potential convert material has produced six converts and has sixteen Negro children in school. The Negro shies away from parish societies like the Holy Name. A few join and then backslide. If these cannot be integrated in parish activity, they fall away. The average school is overcrowded, but we might, with effort, squeeze a few Negro children into them. A setup like this will produce a few adult Catholics as converts, educate a handful of children, and set the clock back for a hundred years or more. An entirely different technique is required from the usual parish procedure. Footwork has to take the place of pulpit announcements and welcome signs.

The other alternative is to keep the Jim Crow parishes as they are called, but at the same time to throw open all schools and churches of the diocese. These district parishes are the factories to produce the convert in numbers, because they are geared for just this purpose. We advocate no segregation. The time is not ripe for the adoption of a general policy of personal contact as carried on in the Negro districts.

a. Personal Contact

Put the priest on the street and in the home. Prestige is all important. Handling the social problem is not only a work of charity, but also worth a million dollars in publicity for his cause. He should acquaint himself with all the social agencies: the Community Chest Services, Welfare Department, Old Age Pension Bureau, and Aid to Dependent Children. The Congressman will help him and also the local alderman. A judicious appearance in court as a character witness is invaluable. Visit the hospitals regularly; County Institutions have a large turnover, and the sick and the relatives will remember the kindness when you meet them again. Attend important meetings

and arrange for a speech if not invited. The priest by selling himself will sell the Church, and the "Street Priest" will be remembered when the need for religion arises.

b. Canvas Work

The first principle of salesmanship is sound and persistent advertising. Get the Holy Name or Christian Mothers to sell the parish. We are fortunate in being assisted by forty Vincent de Paul members. In the eight years of their existence they have made fifteen thousand visit, spent seventeen thousand dollars for the needy and for high school tuitions, and distributed eighty-five thousand pieces of literature through the district. Several lawyers in the group act as a legal panel for eviction cases, compensation, etc. The effectiveness of the group will depend on sound training in apologetics, frequent discussions of problems affecting their work, a training in marriage legislation, inviting social workers from the city departments, parole officers and outside speakers who are specialists in their own field.

The census method must be thoroughly understood. Printed cards with standard questions with a "yes" or "no" for answers obviate much confusion. An index of families and persons is compiled from hospital visits, Negro newspapers, and the block plan which is worked out in the following way. Eight men cover the four sides of the block, listing every family for fallenaways, converts, etc. This is filed. Within a month the team will revisit the best prospects. The work is again followed up by two priests who spend three or four days a week in the rounds.

c. Parish Activities

Everything should be geared to attract the outsider to the church. Socials, dances, athletics in the gym with an eye for an audience, are the drawing cards. Competition is stiff with the taverns, dives, and local recreational centers which lack supervision and are frequently a cesspool of immorality. Never save on entertainment. The name bands and costly entertainment bring in the crowd. You may not make money, but your people will be there.

Parish socials can be splendid advertising mediums. We manage to get out some two hundred and fifty window placards, with the

name of St. Benedict's in block letters. Eleven hundred letters go out four or five times a year with tickets, plus a pep talk on religion, the hours of the Masses, instruction days, and an invitation to attend services, or instructions.

The convert field today takes in the group between seventeen and forty-five. The older generation is lost to the Church. The gradual opening of the schools throughout the country will provide reasonable leadership for the younger crowd. Our vital concern is the adult; an all out effort must be made to bring him in. The problems of a Negro school and Catholic center must be passed over since they would require too much space.

III. THE CHURCH AND THE FALLENWAYS

If you scratch a baptized convert, you will find plenty of pagan and Protestant left in him. An old granny once said: "It is powerful hard when you is used to living one way, and then has to live like the angels." General statistics from many centers show the highest number to cross the baptism line out of a convert class will be about forty-eight percent. In other words, we lose anywhere from fifty-two to seventy-nine percent. The survival of the fittest within six years after Baptism will be somewhere near three-fifths of the original, if left to themselves.

The failure to hold the fallenaway may be reduced to some of these facts. (1) The instruction course is too brief. (2) The majority cannot assimilate the practical angle. We are piling too much on a foundation that cannot carry the load. (3) The Church is reaching individuals and not families. Indifference in the home, and the rotten environment of the district take a heavy toll in time. The poorest risks are the teen-agers and the married group below twenty-five. The chances are that ninety-one percent will enter a mixed marriage; the great source of leakage in any parish; eighty-three percent will marry outside the Church; nine percent will take steps to revalidate the marriage. Approximately thirty-eight to forty-two percent will end in a divorce if our census records are any indication.

Work will revalidate a marriage, and death may end a surplus triangle, still the years of indifference have turned up another fallen-

away. Family groups married for ten years or more will usually stick together. A child or a teen-ager in the lower brackets should never be baptized unless one member of the family is Catholic. Extreme caution must be exercised in receiving a divorced person into the Church. The separation may remove the technical impediment, but the chances of a new union are so high that for practical purposes we have a fallenaway on our hands.

III. SUGGESTIONS TO PLUG UP THE LEAKAGE

Nobody has come up with a "sure fire" system to hold the convert inside the Church. I believe two great weaknesses in our method are responsible for the many lapses: (1) the instructions have not made a sufficient dent in his thinking and acting; (2) the social sanctions for misconduct which keep many on the straight path are almost non-existent. Therefore a system has to be worked out to continue the instructions and to provide personal contact to counteract the influence of the district.

A refresher course a year after Baptism helps to keep the truths fresh. A Communion breakfast four times a year with an appeal to class loyalty and a pep talk on religion will help the convert of two or three years' standing to adjust himself.

Enroll them in the parish societies immediately after Baptism and choose their godparents from its members who will be responsible for their attendance. Athletics, a choir, competitive sports with an eye for an audience will keep up contact and frequent socials and dances will help. Never miss a chance for instruction and encouragement as these are the only ways to counteract the religious vacuum. The Societies' Communion Sundays must be organized on a house-to-house canvas for the slackers and a tireless campaign kept up on the parish spirit, and the responsibility to the new members. A lot of us have used the yardstick of our specialized training and our stake in Christendom and have forgotten some fundamental facts along the way.

The training we received has been the work of years in the most favorable environment in the world, the home. It is our responsibility to make our parish units as near a substitute as we can for the home, with a home-like atmosphere permeated with genuine sympathy and

understanding. It will be the priest's duty to build that atmosphere with his Christ-like zeal for souls. He will maintain this by an unselfish interest and love for his people. For as St. Francis says : "If a mother loves and cherishes her son according to the flesh, how much more ought we to love his brother according to the spirit."

That in brief, is a plan of action. But we need more than a plan of action, we need the grace of God, without which all plans are destined to fail. That grace will not be wanting, for it is the work of God we are attempting to do. If that work succeeds, it will be God's triumph; but if it fails, the failure can only be ours.

MORAL GUIDANCE VIA TRAILER-CHAPEL

ARTHUR LIEBRENG, O.F.M.

This paper deals with moral guidance via mobile-chapel for the itinerant and resident Mexican laborers and their families in the State of California. These are to be found by the hundreds of thousands the length and breadth of the State, in cities, villages, and ranch-camps. They are the future of the Church in the Southwest. Some are pastored very well especially in the larger cities. However, of the vast majority, one can say, that it is providential the way they hold on to the Faith. Suffering from a dearth of priests, harried and plagued by hundreds of sectaries, often misunderstood and despised by Anglo-Saxons of the same Faith, they welcome the mobile-chapel as a heaven-sent blessing.

To understand the remarkable efficiency and real necessity of such a blessing, one should accompany the missionary on a few trips. So let us jump into the cab of the "Power Wagon," and make for the cotton camps. That is our schedule from October until January. Our "Power Wagon" is a Dodge truck with ten speeds and four-wheel drive. It pulls the trailer-chapel anywhere and in eighteen months has never been stuck or had a flat. The trailer-chapel hitched to it weighs seven thousand pounds and has three compartments: a reversible reception or bedroom, a compact, complete kitchen, and a chapel. With this fifty foot train we are on our way.

LIFE ON A RANCH-CAMP

We soon find ourselves far off the beaten road (the great highways of today) and miles from any town. After some forty miles we approach a large camp and fall into a traffic line. Just ahead there are fellow-travellers: a mobile drug store, a mobile dry goods store, a mobile bakery, a mobile movie show. And now all is complete, with the travelling salesman of religion and his mobile-chapel. Arriving at

the house of the *mayordomo*, we find that we are on a sixty-five thousand acre ranch, and in the camp there are two hundred families, half of which are Mexicans, and the others Oklahomans and Negroes. The *mayordomo* is Mexican and he politely dispatches the *campero* to find a suitable location for us, where there is electricity, water and adequate space for outdoor service. The *campero* is responsible for order and cleanliness in the camp. In most camps Mexican labor is preferred, and Mexicans are generally placed in charge. Accompanied by the *campero* we examine the whole camp and pick out an ideal spot. With the help of many willing hands, the truck is detached and the trailer-chapel set up for action.

Meanwhile a curious crowd gathers, mostly children, because their elders are busy with the other mobile vendors. A bit of an Oklahoman girl ventures her opinion: "I know what that is. Why that's part of the show! And that's the magic man with the long brown dress and white rope. I'm going to see him."

"No you ain't," said her brother, "cause that costs fifty cents."

Then a little Mexican girl proudly steps up and says, "You don't know nothing—that's the Padre."

Off the Mexican children scamper to inform each household. Seconds later Mexicans surround the chapel. We open the chapel doors and expose to their view the altars, the main altar with a bronze tabernacle and the tiny side altars, pedestals with statues. The ladies and girls gasp at the beautiful, life-like, hand-carved Virgin and Santo Nino (Holy Infant). The two are imported from Mexico, the statue of the Virgin being over one hundred years old. An old *ranchero* asks if it has been with me all that time? The *rancheros* are simple good souls. All are convinced that the Padre and chapel are genuinely Catholic.

That evening there is a good attendance in spite of the mobile movie show. We announce the program of our stay of a week or two: Rosary and sermon every evening, Mass daily, and daily instruction for the children after school. We encourage adults who have not made their First Communion to pay an early visit to the trailer and arrange for instructions. We advise them there will be no charges for revalidation of common-law and civil marriages. Such couples may come at night after devotions when the others have retired so that no one

need be ashamed, and others need not know the marriage status of their neighbors. We urge the baptism of their babies, especially *frijoleros*, i.e., older infants whose diet consist of bean-soup as well as milk. The response is good.

The second night it is still better. At the sound of the bell, women, young folk, and children arrive carrying benches, boxes, and chairs to sit on; and papers, sacks and boards to kneel on. Very few men appear in the audience. However, give us credit for a bit of strategy—we always try to pick a spot with trees in the background, and to place a few idle benches there. The Mexicans say: "*Uno conoce su raza*," (one understands his own people). During the Rosary there is silent moving among the trees and figures silhouetted against the sky; by the time the sermon begins, you know there are plenty of men out there in the darkness listening in.

The third night it begins to rain but the people insist on staying. If they are willing to remain kneeling on the fast-dampening ground without cover, how can the priest refuse to continue. "Father, this is the first time in many years that we have services like this, so let us keep on," they said. I never saw a rain stop so fast. I guess it was Divine Providence and their prayers. The next night it was really getting cold, so they made big fires with great logs and castaway tires and huddled together between them. The men stood beside the fires refuelling them from time to time. It is an inspiring sight, and their simple faith and sincere devotion humble one.

CENSUS-TAKING

During the day, when not busy with Holy Mass, confessions and instructions, we visit the families and take up a census for the parish priest, who lives nearly fifty miles away. We meet a family just arrived a day ahead of us. They came in on their last penny. No one has eaten for two days. The father has work but will receive his first pay check next week. They will not beg. Mexicans are not beggars. They suffer in silence. They trust in Our Lady of Guadalupe—something has to turn up. And of course it does. The Padre on his way up passed by the Old Mission at Santa Barbara, and after a royal welcome was loaded with provisions. So father, mother, and six chil-

dren were cared for until pay day. And the Padre? Well, he visited the *campero* and better situated families and accepted invitations to dinner which consisted generally of beans, chile, stewed cactus and eggs, sometimes tripe, rarely enchiladas or tamales. With the *mayor-domo* he would eat chicken. Be sure, God always takes care of the Padre. It is not infrequent that one meets needy families and when there are no supplies in the trailer, it will be necessary to visit the camp store. There (for Mexicans) one would buy red beans, flour for tortillas (Mexican bread), lard, coffee, sugar, and milk. A charitable deed many times is the means of ratifying a marriage, getting the parents to return to a practice of the Faith and having their children baptized. Social charity or Catholic welfare is also part of our program.

MARRIAGE PROBLEMS

By the fourth night the success of the mission is assured. Having softened up the multitude with sermons on the Four Last Things, we speak on marriage and confession. Now they begin to come of their own accord and ask to have their civil and common-law unions blest. Often it is the woman who comes alone and asks that we visit her husband. So, *Deo Adjuvante*, with a visit to the head of the house all is arranged. The husband is reminded that real true Mexicans even though poor are honorable. If he has that nobility of soul which characterizes his compatriots in Mexico, he will make his soul an image of God, elevate his wife above the mere status of chattel and rear his children to a respectable standing in the eyes of his fellow Catholics. The Padre has said his piece calmly, seriously, politely. The trailer doors are open to the husband and his family just as though it were their own home; and he may come (*a su casa*—to his house) whenever he decides to enter an honorable state of marriage. “*Vale mas, maña que fuerza*,” or as a Saint put it, “A drop of honey will draw more bees than a whole barrel of vinegar.”

The next night after the Rosary and sermon when the Padre is bending over his little stove preparing his egg-sandwich supper, the Señor and his wife and their witnesses show up followed by two other couples. Supper can wait. All are received into the reception room whence they pass singly into the chapel to complete the forms and

make their confession. Then, one after another, the couples are married in the chapel, before the altar with lighted tapers, though the Blessed Sacrament is not present. It is present only during Mass. During the last days of the mission, there may be seven or eight marriages daily. The husbands are most serious, but the women beam forth their joy or express their happiness by tears (you may even notice at times a furtive tear escaping the eye of the groom, especially if he had been a practical Catholic in his youth). Now they can receive the Sacraments again; it will be easier to go to Mass. The very air they breathe seems different. What a wonderful change wrought by the grace of God! The Padre, with marriages and consequent book work, retires about 2 A. M. in the final days. But the consolation derived from these effects of the prayers of many (numerous convents of nuns, saintly Franciscan Brothers and novices, and clerics are daily giving the work a memento), and his own humble efforts, recompenses for the long hours.

Friday night we explain more thoroughly Penance and Holy Communion so that they will be ready next night for general confession and general Communion Sunday. The next morning a lady comes; with tears of joy she tells her story. Years ago her husband, a hard man, heard things against the priests and the Church. With dire threats he forbade her and the children ever to confess again. Last night he was out under the trees listening and is now convinced that the sectary's tale was base calumny and the whole family may now confess as often as they wish. He was especially satisfied because the Padre used the Bible and read directly from it. This is an excellent practice to refute the false accusations of our enemies—that the Church withholds the Bible from the ordinary Catholics. It always impresses these simple people and occasions many requests for Bibles.

Saturday is usually the hardest day, with baptisms, marriages, and confessions the Padre will probably drop into bed at 3 A. M. Sunday. He is up early for a couple of Masses at the second of which there will be First Communion, blessing of religious articles, and blessing of a large tub of Holy Water so that all the families may have Holy Water in their cabins or tents. Then there is the sad farewell, the promise of a return visit, much shedding of tears and kissing of the hand of the Padre. Finally just before pulling out, a group of elderly, serious

caballeros (gentlemen) approach the Padre and make it known that they represent all the good people of the camp, and that they have decided that the Padre should stay. They will build him a modest home and a church. With many regrets, the Padre informs them he is due to begin another mission that same night in another camp some seventy-five miles distant, and that he is booked for missions for almost every week for a whole year. Understandingly, they retire. There is a waving of hands and a thousand good-byes as the truck and trailer take off.

It is about noon before we get away and about two P. M. we stop along the road to take lunch. We go into the trailer and open the ice box and make a Dutch lunch: cold meats, salad, and beer. That takes but a few minutes and we are soon on our way again. We arrive at the next camp about 4:30 P. M.; go through the same process as above explained and begin services at 7:30. This is a larger camp. The *mayordomo* informs us that when it is filled to capacity, there are about three thousand souls in the miserable huts and army tents. Here, in the short period of two weeks, we have fifty-four adult First Communions (one Mother forty-eight years old makes her First Communion together with her several children from eighteen to twenty-seven years of age), thirty marriages and a number of belated baptisms. And so the work goes on; we finish in one camp Sunday morning and move to the next to begin that night again.

MISSIONS IN SMALL TOWNS

When we finish our work in the cotton camps, the mobile chapel moves on to small towns. These, in Church diction, are *asistências* or missions without resident pastors. They are cared for from some distant parish. At most, there is one Mass each Sunday. Generally, the zealous priest has to sandwich that between the two regular Masses in the distant parish Church. Often the priest knows very little Spanish or none at all. Our trailer pulls up beside the little mission church and serves as a rectory for a week or two. This is of inestimable value. Two years before, I gave a mission in one of these villages, being brought back and forth daily from the parish residence. At that time five marriages were revalidated and there were no First Communions or baptisms. This year in the same place, but with the trailer being able to

stay in their midst, there were twenty-four marriages ratified, twelve First Communion, and half a dozen delayed baptisms, and a much greater number of confessions and Communion.

Even in bigger towns or cities, where there are mixed parishes, much more can be accomplished in moral guidance of the Mexican part of the parish via the trailer-chapel. In such places there is a large, beautiful church, generally in the better residential district. The Mexicans live on the other side of the tracks often a mile or more distant. It is difficult for the old folks to walk so far. The same may be said of the smaller children, the average number in the Mexican family being at least six children, generally more. Not having the fancy Sunday clothes of their Anglo-Saxon fellow Catholics, they feel ashamed and out of place in the parish church. Thus the mobile-chapel will get excellent results when set up in the Mexican section operating just as in the camps and villages. The problems are about the same and there is often as much ignorance and laxity in the city as on the *Rancho Grande*. The response and gratitude are identical. As an instance—I found a young mother in the last stages of tuberculosis. She had been civilly married about two years. She had never heard of Adam and Eve, not to speak of the rest of Christian doctrine. I had but a few days to instruct her, bless her marriage, and give her First Communion before she died. In the cities I always visit the hospitals, especially the tubercular wards, hearing their confessions one day and bringing them Communion the next. I also visit the Mexicans in jail.

THE FUTURE OF THE SOUTHWEST

All of this work except the teaching of catechism for the children is done in Spanish. The Southwest is close to the Mexican border and there is a daily influx into this country, so that Spanish will always be necessary if you wish the Mexicans to keep the Faith. Protestants are working hard to gain them. They are the coming generation in the Southwest. Recently reports were compared in the baptisms of two typical churches. One was a large ultra-modern Anglo-Saxon Catholic parish (about five thousand parishioners), the church seating about one thousand with six Masses on Sunday. Baptisms in the Anglo-Saxons' parish—four in two years, in the Mexican parish—four hundred and fifty in two years. Protestants use Spanish; business uses Spanish

all over this territory; and it is to be deplored when some priests and even prelates say: "Do away with Spanish, make them learn English, make them Americans." Be it said to the credit of the Bishop and clergy of Fresno Diocese, they uphold use of the Spanish tongue. Those who do not speak Spanish but have Mexicans in their parish, must learn it. His Excellency speaks it fluently. They are apostolic in their zeal to save Mexican souls and secure the future of the Church in the Southwest. They are not over nationalistic. It is the job of our schools not the ministers of Christ's Gospel to Americanize.

INSTRUCTION OF CHILDREN

And now before we close let us have a word about the children. In some villages and in the cities there are generally Sisters or Catechists to care for them. However, on the ranches they just grow up. The parents are often too busy to teach them and in cases the children themselves are out in the fields when not in school. Here the trailer-chapel is their first source of catechetical instruction. I have a wonderful set of one hundred pictures covering the whole catechism and carry a supply of the simplest catechisms. In such places there must be two classes daily—one for the smaller, one for the larger children. Classes will be held after the school hour or during summer (vacation period) at a convenient hour depending on their work. The trailer works the fruit camps in the summer. The Mexican children are bright, attentive and eager to learn and make their First Communion. At the end of the course there are prizes and perhaps a picnic or party. Sectaries are always inviting them to parties and the children of these proselytizing agencies tell what a good time they had. When the Catholic children have a better picnic, much has been done to help the moral guidance program.

Many times it will be necessary to have an extra class for adolescents, for they do not like to come to either of the children's classes. As the missionary takes his supper after his sermon and evening work or about ten P.M., six seems to be convenient hour for youth instruction. In one village I had such a class of a dozen young men. They were sixteen to twenty years old. One, nineteen years old, was the son of the local Mexican minister. He did not want to belong to the church of his father because his father could neither read nor write

(not even sign his name) but only "holler." The dozen were ready for their First Communion the following Sunday. The Mass was just about to begin when another young man approached the Padre and asked if he, too, might receive? The Padre asked: "Why did you not come to instructions?" He replied that his Mother had taught him.

"When?"

"Why, yesterday."

"How much?"

"Not to touch the Host with his fingers, nor chew it."

"Well, you should have been here all week with the others; but I'll give you a break. Now—Who is in the Host?"

The answer came after much futile thought: "El diablo, Padre."

Needless to say, he had to wait. The trailer may be back there this coming fall.

CONCLUDING REMARKS

In ending this talk, we shall give a brief account of the things accomplished in nineteen months of trailer work. Sixty missions, mostly one week, a few of two weeks' duration; four hundred and seventeen marriages revalidated; three hundred and thirty-three First Holy Communions; several thousand confessions; many visits to jails and hospitals; many Protestants brought back; seven hundred dollars spent on needy families; many other works of social service: letters to judges, contacts with lawyers and immigration officials; many letters to Mexico for needed documents, etc.; hundreds of homes visited and blessed; and even a few converts in cases where Mexicans had married Oklahomans.

Most of this work is being done in the Fresno-Monterey Diocese. His Excellency, The Most Reverend Bishop Willinger, CSSR., has given the missionary of the trailer-chapel abundant faculties for confessions and in granting dispensations for marriages. The same may be said of Most Reverend Bishop Armstrong of Sacramento, California. Both secular and religious pastors welcome the trailer-chapel; in fact, the missionary is booked up for a year in advance. And the people find it hard to say good-bye. At one place just as the Padre is getting ready to depart, he notices some smaller boys close to the front wheels of his truck and they have some hammers and spikes. He approaches and asks: "What's doing, boys?"

They look at each other guiltily, and one little fellow says, "It's like this Padre, our mothers and fathers, and brothers and sisters don't want to see you go. We figured we could do something about it, by puncturing your tires; but you caught us. Please 'scuse us, Padre."

MORAL ASPECTS OF VOCATIONAL GUIDANCE

DAMIAN B. LYONS, O.F.M.

The term, *Vocational Guidance*, covers a multitude of professions and crafts into which any student may be directed by anxious parents and by those who have assumed the awful responsibility of leading him to earthly prosperity and eternal happiness. In this paper, of necessity, we must restrict the term as our thought revolves around that gracious and graceful guidance which terminates in a Cenacle where Seminarians are sanctified in truth and in a Convent where Sisters are sifted like wheat. We are concerned entirely and exclusively with that guidance which screens candidates for the priesthood and religious life and which secures them in their approval of the better things.

Furthermore, we must limit the *period of guidance* to those fearful, yet fruitful, years when the awed aspirants to the priesthood and the chaste candidates for communal, conventual life are, like the guileless Nathanael, at home under the shade of the fig-tree. Through other Philips they have been made curious of Christ. It is the time of their awakening to the mystery of grace. Strangely similar to the days of Christ's public ministry, it is a day of visitation wherein a man may not know the things that are for his peace; it is an hour of instruction, and the instruction may be misunderstood or mistrusted; it is the moment of sacrifice, and the grain of wheat may refuse to die. It is the measured moment of prayerful and purposeful promotion, for the hour will come when it will be expedient for the Reverend or Religious Promoter to depart and allow the Rector of the Seminary or the Mistress of Novices to come and convince the candidate of his fitness for the priesthood or her aptitude for the Sisterhood.

Having set these restriction of term and time, we are prepared to present *Moral Aspects of Vocational Guidance*.

WATCHING CHRIST

The life of every Franciscan is to observe the Gospel and to follow Christ. By profession the Friar Minor promises to direct all his spiritual strivings towards the deliberate development of that mind which was also in Christ Jesus. In season and out of season the Franciscan continues in those things that he has learned from the sainted Evangelists, and that have been entrusted to him as a member of God's household and a minister in Christ's kingdom. From the morning watch even until night he keeps all these things, pondering them in his heart and preaching them out of the abundance of his heart. Because he is not ashamed of the Gospel, because he avoids bewitching philosophies and profane babblings, because he announces virtue and vice with brevity of speech, the Franciscan discharges his ministry in accordance with the mercy shown to him and deserves the recompense of his labors.

Long ago Scribes searched the Scriptures. They also watched the Son of Mary as he went about His Father's business. But, their search was utterly sterile, and their vigil was unspeakably vicious. Being Franciscan in deed and in truth, the promoter also searches the Scriptures and watches Christ, because he acknowledges Christ to be the *teacher come from God*. He is always attentive to the Teacher of earthly and heavenly mysteries who says most emphatically, "learn of me, I have given you an example." Since no disciple is above his teacher, the Franciscan relishes his likeness to the Master. Hence, our teaching about vocational guidance is not our own. Of His fulness we have received, and his message and manner and method we impart to you so that you may have fellowship with us in the proper promotion of priestly and religious vocations.

A GRACE

From the days of John the Baptist until the convening of this conference it has always been the Christian conviction that the service of the sanctuary and the call to the cloister are good and perfect gifts from above, coming down from the Father. No one can receive any-

thing unless it is given to him from above. No one can approach Christ unless the Father attract him. No Catholic boy presumes to take the honor of the priesthood to himself; he assumes it who is called by God. No Catholic girl allows herself to be deceived by the allurements of the world and the appeal of wealth after Christ has found his delights to be with her. Since every vocation is a gift, it is a matter then not of him who wills to be like Father Faith or of her who runs after Sister Soledad, but of God showing mercy. Of themselves, the prospects are not sufficient to think of ministering to Christ or of musing over his words, but their sufficiency is from God. The benevolent God works in the candidates both the will and the performance.

This call of God to mind the things of the Spirit is not according to flesh and blood, because no good dwells in the flesh. It is a call according to God's own choosing, and not according to personal works or particular worthiness. It is a call according to God's own purpose and the grace which is granted to individuals in Christ Jesus. And so, God continues to find Davids, men and women after his own heart, who will do all the things that God desires. At sundry times and in divers manners he appears to unspoilt boys and unsuspecting girls to make them ministers of the Gospel by his grace. They have found favor with God; and they are given this favor in Christ's behalf. It is by the grace of God that they are what they are—prospects for the priesthood and candidates for the convent. And, God's grace must not be fruitless in them. We commence our program of guidance by entreating them not to receive the grace of God in vain, and we continue our directions lest they cast away the grace that has been given to them.

THE WHOLE GOSPEL

However, before anyone can be alerted to appreciate the gift of God, that person must acknowledge *who it is* that says, "come, follow me!" Before a modern Magdalene rushes out of her house, a quiet Martha must whisper, "the Master is here and calls you." Before a curious Zaccheus decides to scamper from a sycamore tree, Christ must stand depicted before his eyes. Before a Bold Bartimeus raises his voice above the murmur of the multitude, Christ must rise from the printed pages of the Gospel and repeat the gentle greeting, "what would you have

me do for you?" Bernice will leave the well of Jacob after she has found the fountain of life; Simon will leap from the bobbing boat after he has seen him whom the winds and the sea obey; and Cleophas will request the Stranger to recline at table with him and to remain until the shadows retire after he has recognized a new fire flaming in his heart.

In other and simpler words, we are God's helpers, and God appeals through us. It is not we who speak, but the Spirit of our Father speaks through us. In the present economy of vocations usually Paul must plant and Apollo must water, and then God will give the increase. According to the grace of ordination every priest, according to the measure of selection every religious is under constraint to preach the *whole Gospel*; it is a stewardship that has been entrusted to them. As wise builders, they will lay the foundation; and the *foundation is Christ*. What they have seen and heard of Christ, they will announce, not in the persuasive words of human wisdom, but in the showing of the Spirit so that every vocation to the priesthood and religious life may really rest on the power of God. Since they have received the grace to reveal the unsearchable riches of Christ, they will never shrink from declaring to little ones the whole counsel of God. As ambassadors of Christ, their commission is not completed when they commend young men and women for their observance of the commandments. As other Christs, they will issue the call and invite the disposed to dispense the mysteries of God and to devote themselves to the service of God.

The parable of the sower reveals what results priests and religious may expect from their preaching of the whole Gospel. Among their hearers there will be the wise and prudent, the sensual who segregate themselves from the spiritual-minded, the immature to whom Christ will not trust himself, and the well-disposed who, for various reasons, must be told, "go home to thy relatives." The divine directive "do not give what is holy to dogs, neither cast your pearls before the swine," instructs them in the art of prudent preaching. Finally, since all cannot accept their teaching, but only those to whom it has been given, they will not be disheartened when the equivalents of an unseen farm, an untried yoke of oxen, and an unyielding wife occasion the decline of their invitation.

FINDING THE VOCATIONS

There is a charming strangeness about Christ. I do not mean the mystery of his person, which is incomprehensible. Far be it from me to insinuate any inconsistency in his attitude or reverent obedience to the command of the Father or any inconstancy in his demand of faithful conversion from his hearers. But, at the Last Supper he told Peter and the other Apostles, "*without me you can do nothing*!" And then He ordained them priests. By the bestowal of priestly powers he committed himself so completely to them that without priests—speaking of the ordinary dispensation of grace—*Christ can do nothing*. Before leaving them to ascend His throne at the right hand of the Father, he promised to remain with them always, until a trumpet sounds and an archangel speaks and he will search all hearts. Since Christ is faithful and trustworthy, since he decided to be dependent on the ministry of men, we have assurance that through all generations until the consummation he will select enough candidates for the pressing needs of Mother Church. Furthermore, although the Son of Man came to serve, he was ministered to by the Galilean women. Because the virgins will follow him whithersoever he goes, through the centuries Christ will continue to attract prudent virgins who will be spared the tribulation of the flesh and will be schooled in prayer without distraction.

The task of the promoter is to dig up these hidden treasures, to find the priceless pearls, to go into the desert and to look into the inner chambers of innocent hearts, for the grace of vocation is within. If ever, only rarely will he hear the whisper of the Paraclete, "set aside Saul and Barnabas unto the work to which I have called them." By his training the promoter has the ability to dig; by experience he soon learns to distinguish between the reeds that are shaken by the wind, and Moses who is sheltered among the reeds. Although he is not preternaturally privileged, he possesses spiritual insight which enables him to recognize a genuine vocation.

1. The Field

But, where is he to dig? According to every manner of statistics the grace of vocation is usually given during the *fifth, sixth and seventh*

grades of elementary training. There are, of course, exceptional cases: the householder found laborers for his vineyard very early in the morning and at the eleventh hour. These extraordinary vocations cannot escape the shepherd of a little flock or the Confessor in a crowded Cathedral or the spiritual director at a Sodality dinner. However, the very ordinary vessel of election may be overlooked; the familiar field that holds the treasures may be bypassed. Unclean hands and unkempt hair at times conceal a clean heart and an unruffled conscience. Since unwashed hands and unbraided hair have never defiled a man, no one is to judge according to appearances, but every one is to give just judgment. A soiled dress or spotted denims never argue against a possible vocation, because God has chosen the poor of this world to be rich in faith and heirs of the kingdom which God has promised to those who love him. Swarthy complexion and slant eyes are not a positive sign of a lack of vocation, for in the priesthood and religious life there is neither ebony nor ivory, there is neither blonde nor brunette. The promoter may be as skeptical as Ananias, but he should recall that Saul *was* God's vessel of election, who later on exclaimed and in the exclamation testified, for all time, to the mystery of selection: "Oh the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments and how unsearchable his ways."

We pause, momentarily, to draw a conclusion. If the grace of vocation is given during the fifth, sixth and seventh years, then in justice to themselves and to the Universal Church teaching communities will assign their best teachers to those grades, and pastors will not limit their catechizing efforts to the First Communion and Graduation classes. Unlike the dispatched disciples who were restricted geographically and ethnologically, priests and religious teachers will enter all the classrooms to find out who is worthy. They will evidence greater enthusiasm, however, in the specified grades where youthful souls are being stirred and stand in need of guidance, for how can they understand the wondrous ways of God unless someone show them?

2. Qualities

The instructions of his Holiness, Pope Pius XI, in his encyclical *On The Catholic Priesthood* are pointed and comprehensive.

This is not established so much by some inner feeling or devout attraction, which may sometimes be absent or hardly perceptible; but rather by a right intention in the aspirant, together with a combination of physical, intellectual and moral qualities which make him fitted for such a state. He must look to the priesthood from the sole motive of consecrating himself to the service of God and the salvation of souls; he must likewise have, or at least strive earnestly to acquire solid piety, perfect purity of life and sufficient knowledge.

These words need but meager comment. By the words of his holiness the false criterion of Thomas is immediately eliminated. Thomas was anxious to see the print of nails and to read their convincing message of truth before he would accept the Gospel of the resurrection. He wanted to feel the parted flesh of the God-Man before he would believe in the glorious rising of the Sun of Justice. Similar standards of testing a vocation are dismissed as undecisive, because a natural antipathy towards the priesthood or religious life may co-exist with the supernatural attraction. Ophni and Phinees disgraced the priesthood of the Old Law; in the apostolic age Simon and Demas revealed the plot of Satan to entice greedy and worldly men into the ministry; and through the ages the Church has witnessed the spectacle of unworthy and unprepared men dwelling in the courts of the Lord and directing the consciences of men. Such must be excluded from the start!

The little ones to whom the grace is given are the pure of heart who love God, though they do not see him. They are children in malice, but in mind mature, whose piety exceeds the externalism of the Pharisees. Their growing bodies are not subject to frequent infirmities, and their expanding minds are able to absorb adequate knowledge for the fulfillment of the ministry according to their state. Soundness of body, mind and piety are the first evidence which the promoter will investigate. Purity of intention will be the first fruits of his cultivation of the vocation.

FOSTERING A VOCATION

The natural seed cast into the ground sprouts spontaneously. But not so the seed of a vocation! For it to grow and fructify much diligent care is necessary. The wakeful promoter began a good work when he found the worthy ones; he will now continue the excellent work by fostering their vocations.

In fostering any religious vocation isolation, segregation by favoritism, quarantine by loathsome coddling and inflation by flattery are extremely fatal. We do not publicly stamp an individual as a prospective candidate. Nor do we allow the incipient vocation to influence our attitude in the classroom or on the campus. He remains one of the group, and is thereby rescued from the waves of embarrassment and the whirlpool of false appraisal. As Christ explained all things to his disciples *privately*, in like manner the promoter will guide the candidate *privately, confidentially*.

1. Nature of Priesthood and Religious Life

Being very young and most inexperienced when he is first awakened by the divine call, the child will have a few strange ideas about his future life. To him priests and religious seem, for the most part, to enjoy freedom from worry: they are well fed, becomingly housed and comfortably, if outmodishly, clothed. He recognizes their voluntary withdrawal from the world of fierce competition and free enterprise, and quickly realizes that the circumstances of their pilgrimage to Paradise are more cheerful than those of most men. At the very outset the promoter will enlighten the prospect on the true nature of the priesthood and/or religious life, which does not consist in food and drink and freedom from fashionable frills. Certainly, he will feed him with milk, not with solid food, because he is not ready for it. It will be an instruction to which the candidate will do well to attend as to a lamp shining in a dark place until the day dawns when he will leave home to dwell in the house of the Lord forever.

Two texts of Saint Paul to the Ephesians will amply supply the promoter with the thoughts that he is to convey. "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing on high in Christ. Even as he chose us in Him before the foundation of the world that we should be *holy and without blemish in his sight in love.*" It is a call "to be strengthened with power through his Spirit unto the progress of the inner man; and to have Christ dwelling through faith in your hearts: so that, being rooted and grounded in love, you may be able to comprehend with all the saints what is the breadth and length and height and depth, to know Christ's love which surpasses knowledge, in order that you may

be filled unto all the fulness of God." The instruction will be so imparted that the candidate will come to know the love that God has in his behalf.

Saint John concludes his account of the first visit to Jerusalem with the observation: "Jesus . . . knew all men, and . . . he had no need that anyone should bear witness concerning man for he himself knew what was in man." Because he has fashioned their hearts and framed their temperaments, his appeal to individuals was remarkably individual. John and Andrew were invited, "come and see"; Cephas became Peter; Philip from Bethsaida was commanded, "follow me"; the questioning Nathanael was convinced that Someone Good did come out of Nazareth. We mention these five disciples in passing to press home the observation: *know your individual aspirant*. Each one must be treated individually as he is taught the mystery of election and the nature of his future state. It is an unpardonable mistake to treat Nathanael like Philip. Spiritual shallowness, mental myopia and stupeficient standardization of method should be collared by a millstone and cast into the sea before they become a stumbling-block and a rock of scandal to any little one who would see Jesus. For I bear many witness that they have zeal for God, but not according to knowledge. Ignorant of the manifold grace of God and the manysidedness of human nature, they seek to mould all vocations according to their particular pattern. Somewhere along the line they missed the morning meditation on the new wine and the old skins.

2. Attitude to be Developed

There are two possible attitudes that can be developed in the prospect—the *attitude of giving* and the *attitude of receiving*. The attitude of giving is sanctioned by Saint Paul who willingly suffered the loss of all things in order to gain Christ, by Saint Peter who left the sea and his boat to listen to Him who has the words of eternal life, and by the Holy Spirit who, through Paul, exhorted the Romans to present their bodies as a sacrifice, living, holy, pleasing to God. At the Visitation the Blessed Mother expressed the attitude of receiving when she sang her grateful lauds to the Lord who had regarded her lowliness and had done great things for her. In the course of his teaching career Christ also stressed this attitude: "the Son of Man has not come to

be served but to serve," and "I came that you may have life, and have it more abundantly." The recurring lament of Saint John is: "his own received him not!"

At this time we will not discuss the merits of the respective attitudes. If any promoter decides to build up the attitude of sacrifice in keeping with the generosity of youth, he does well. If any promoter elects to emphasize the greatness of the gift and the goodness of the Giver, he does better.

3. Continue Under Discipline

No matter what attitude a promoter will prefer to cherish, there are *three* practises which he must inculcate, if the water and warmth of grace are to break in upon the seed and produce a ripened vocation. The aspirant is God's workmanship, created in Christ Jesus in good works which God has set down beforehand that he may walk in them. By these good works he is to strive to make his election sure. These works are *prayerfulness*, *mortification* and *other-worldliness*.

(a) By prayerfulness we understand much more than periodic prayers for light and strength to know and to fulfill the will of God who has selected him. It is the spirit of prayer to which all temporal things must be subservient. It is a relish for prayer, by which one delights in meeting God in his heart and in His heaven. It is a considered and continued effort to translate into action the classical definition of prayer: *cor ad cor loquitur*.

(b) To every Christian the Cross is a symbol of Christ's heroic love and a challenge to die together with Him. Since the future priest and religious will glory in nothing save the Cross, the candidate must learn to deny himself some comforts and conveniences, to shoulder his cross of daily duties and disappointments, and to be self-controlled, fleeing the cravings of youth. The labor of love that is before anyone who is minded to enter the sanctuary is to lose himself for the sake of Christ, so that he may be disposed to be baptized with the baptism with which Christ was baptized.

(c) As an adopted child of God, the candidate must live temperately and justly and piously in the world. As a future soldier in the front ranks of Christ's Army, he dare not entangle himself in worldly

affairs lest he fall in love with the world, and that love is hostile to God. Even all lawful, innocent, harmless and uncompromising things will not be expedient for him, if he is to develop a dislike for the passing pleasure of this perishable world while he fosters a foretaste of the peace and triumphant joy with which the priesthood or religious life will favor him.

4. Compassion

Every promoter of vocations is a high priest who knows how to have compassion when the prospect acknowledges inattentive prayers, inept efforts at self-sacrifice and intentional savouring of the world, because he was once, and still is, tried by all these things. He will not allow the aspirant to become discouraged, but will exhort him to walk worthily of God and to please him in all things, to make the most of his time and to understand what the will of God is. He will encourage him not to grow weary in doing good, for in due season he will reap if he does not relax. With all patience he will reprove the irregular, comfort the faint-hearted and support the weak, confident that his charges will comply with his corrections and counsels.

5. Safeguarding a Vocation

Satan still roams the world. Other evil spirits parade with him for the ruin of souls. And the parade is joined by simple-minded satellites who have gone forth from us, but are not really of us, because they give attentive ear to the most serious suggestion of the Father of lies. They deliberately endanger a vocation by exposing it to the crafty devices of Beelzebub and the cunning designs of Belial. They discourage candidates; they direct them to secular schools; they deride whatever they do not know about monasticism; they demand a worldling's fling from one who is anxious to say farewell to the world. Ravenous wolves in the raiment of shepherds, they enter the sheepfold to steal and to slaughter.

When the appointed shepherd scents the near approach of the wolf, he does not run away. He is not a hireling! First, he will warn his little flock: let no one lead you astray with empty words, or deceive you with persuasive words, according to human traditions and the

elements of the world, and not according to Christ. Then he will withstand the ignorant and insolent guides to their faces, because they are deserving of blame. He will hurl his blistering woes at the blind guides who shut the Seminary and Convent against those who would enter, and who advise the young to strain out the gnat of inexperience and swallow the camel of probable perversion. He will excoriate prating Diotrephes for not receiving Demetrius. Thus will he guard the vocations that have been entrusted to him. Not one of them will be lost through his carelessness or cowardice.

6. Overcoming Obstacles

Very frequently the promoter will beckon the prospect to brace up his limp hand and tottering knees as he is being buffeted by many messengers of Satan. He will teach him to look beyond the present distress and to consider the hardship as nothing compared with the glory that will be revealed in him by the priesthood or religious life. His trials and temptations may be reduced to a struggle against fear and parental opposition.

FEARS OF THE CANDIDATE

The first fear is that of *unworthiness*. In the words of Joyce Kilmer the candidate may question: "Who am I that he should deign to love and serve me so?" Like Moses on Mt. Sinai he is greatly terrified and trembling. He will either cry out with St. Peter, "depart from me, for I am a sinful man, O Lord," or he will change the prayer of the Centurion, "I am not worthy to enter your house, O Lord."

The words of St. Paul and his spectacular conversion will serve to dispel this fear. "The foolish things of the world God has chosen to put to shame the wise, and the weak things of the world God has chosen to put to shame the strong, and the base things and the despised God has chosen, and the things that are not, to bring to naught the things that are; lest any flesh should pride itself before him." Humanly speaking, one would think that Gamaliel would have been preferred to Saul. The Pharisee Gamaliel was tolerant and terrified at the thought that his sect might be fighting even against God. Beyond all measure Saul persecuted and ravished the Church of God, advanc-

ing in Judaism above many of his contemporaries and showing much more zeal for the traditions of the fathers. In the divine plan not the broad-minded Gamaliel but the bigoted Saul was a light of revelation to the Gentiles. The *feeling* of unworthiness should be strongly resisted by the *conviction* that God knows whom he calls.

Thirteen years are a long time to wait. Others have tried and failed. The candidate may reside in a city or town where more promising prospects had once left home only to return after having set their hands to the plough. He may also have read or heard of priests "resigning their priesthood" or of religious returning to Egypt after having seen the promised land. He may fear that he will begin to build and not be able to finish, that, perhaps, he will turn some day and walk no more with Christ because of a hard saying. It is the paralyzing fear of *non-perseverance*.

This type of fear is cast out by prayer and fasting. The candidate is given to understand that by this worry Christ wants to leave him free. When this fear arises within him, it is as though Christ were standing beside him saying, "do you also want to go away?" He will be reminded of the youth who preferred pennies to perfection, and to whom it is remarked that Christ loved him. Gradually the candidate will realize that Christ cares for him and wants him; but that the choice is his own! Casting all his anxiety upon the Lord, he will remain firmly rooted in his vocation and steadfast in the hope of the priesthood or religious life, because he will be able to do all things *through Him* and *with Him* and *in Him* who will give him sufficient strength.

The third fear is that of *discontent*. Somebody translated the prayers, dialogued by the celebrant and the server at the foot of the altar, for the prospect, and he muses over the words, "to God who rejoices my youth." Going to God, will I be happy? Will I be perfectly satisfied? Will I regret it in later years. All enter the Seminary and the Convent in quest of happiness, no matter what else appeals to them or what other motive urges their application. The promoter will explain the loneliness and restlessness of the human heart, its ceaseless craving for happiness. He will discuss the many escape-mechanisms, the vain striving of the heart to mingle with a creature all its own, the dreadful drudgery of daily work for hourly pay and all those other things which the heathen seeks to avoid poverty and boredom. A few comments on

Psalm 22 will convince the candidate that one day in the courts of the Lord is better than a thousand in the tents of worldlings.

The last fear springs from *human respect*, wondering what others will think and say. In their surprise his associates may speak of all the things that he is going to give up, and may caution him, "far be that from you, this will never happen to you." He should further surprise them by requesting them to step behind him, for they do not mind the things of God, but those of men. Out of mistaken sympathy for his parents they may stir up and poison his mind, turning him away from grace and teasing him with insults and shameful sarcasm. Distressing as all this may be, the aspirant must learn to keep his values straight, and to love the glory of God more than the respect of men. He must learn to be dumb as a lamb before his shearers or to be as daring as the Apostles before the Sanhedrin.

PARENTAL OPPOSITION

Many Catholic mothers are like Anne, the mother of Samuel; they want their flesh and blood to stand before the majesty of God. Some Catholic fathers are like Zachary, the father of the Baptist; they doubt their ability to rear a prophet to the Most High, then delight in the knowledge that their boy will prepare a perfect people for the Lord. Unfortunately, there are Catholic parents who seek their own interests and not those of Jesus Christ.

It must be confessed with sadness that only too often parents seem to be unable to resign themselves to the priestly or religious vocations of their children. Such parents have no scruple in opposing the divine call with objections of all kinds; they even have recourse to means which can imperil not only the vocation of the more perfect state, but also the very conscience and the eternal salvation of those souls they ought to hold so dear. This happens all too often in the case even of parents who glory in being sincerely Christian and Catholic. . . . This is a deplorable abuse. . . . Did they indeed look at things in the light of faith, what greater dignity would Christian parents desire for their sons, what ministry more noble, than that of men and angels? A long and sad experience has shown that a vocation betrayed—the word is not to be thought too strong—is a source of tears not only for the sons but also for the ill-advised parents; and God grant that such tears be not so long delayed as to become eternal tears. (*Pius XI, on The Catholic Priesthood.*)

While parental objections to any religious vocation are disconcerting, to say the very least, they should not surprise the promoter nor

discourage the prospect. "Do not think that I came to send peace upon the earth. I have come to bring a sword, not peace. For I have come to set a man at variance with his father and a daughter with her mother. A man's enemies shall be those of his own household." It is beyond the limited scope of this paper to enumerate all the objections brewed in the seething hearts of selfish parents. We will not waste your precious time by presenting a critical analysis of their private interpretation of serpentine sagacity. Nor will we weary you with an expose of their ambitions avarice and spiritual sloth. Their objectionable opposition means that heavy odds are against God's elect, whom the promoter will support in the struggle against these odds.

As soon as possible the promoter should learn every parent's attitude towards a child's religious vocation. This knowledge is always necessary, and sometimes most useful. It is necessary if the vocation is to be fostered properly and systematically. It is useful as a *modus agendi*. If any parent objects and makes an obstacle-course of the road to the Seminary or Convent, it behooves the promoter to ascertain the reason of the opposition, to study their religious and social background with a viewpoint of understanding and counteracting their reluctance or refusal. As he has been advised to know the candidates individually, so now he is advised to know parents individually. Each is a peculiar problem. To prejudiced parents his recurring refrain will be: *Children are keepsakes for heaven!* Their inventiveness and his ingenuity will supply the other verses. To the harassed youngster he will repeat the apostolic warning that it is better to listen to the voice of God than to that of men. If the young man must wait until he reaches his majority, the promoter will encourage him to possess his soul in patience and to continue steadfastly in prayer with Mary, the mother of Jesus.

THE PROMOTER

Throughout this paper we have been discussing the *promoter*. The question arises, who is this promoter? In the first place, the *pastor* who tends the flock of God willingly and eagerly, according to God, and who is a pattern to the flock as he awaits his unfading crown of glory. He it is who recommends the youth to the Rector of the Seminary or the Mistress of Novices. Hence he must recognize the bearer of his truthful testimony. In this wonderful work of finding and fostering

religious vocations the Pastor will welcome the assistance of *all the clergy* who share his table and priestly responsibilities. He will expect the Reverend Director of youth to be on the highway and in the hedges.

In the second place, *all religious teachers* are promoters. They are in the best position to judge the soundness of mind and, to a large extent, the perfect purity of life of which his Holiness speaks. Their contacts with the young Christians should never be limited to classroom teaching, cafeteria supervision and recess surveillance. Their influence also reaches all the extra-curricular activities of the entire student-body. Through these activities individual Sisters and Brothers will have some spare time with those whom they judge to be worthy. Furthermore, other opportunities of vocational guidance must be afforded them, unless they want their house to be left to them desolate.

The *Father Confessor* who considers his tribunal to be a seat of wisdom and of good counsel is the spiritual guardian and guide of those who have been set apart for the more perfect life. He will both find and foster many vocations. As each prospect must have a regular Father Confessor, his advice to the candidate will be valuable, and his judgment of the worthiness of the candidate should be trusted.

CONCLUSION

There are many other things we would like to say to you, but you cannot bear them now! Let us conclude by juxtaposing Christ's and Peter's and Paul's directives to the shepherds of souls; and may pastors and teachers think upon these things. "*Freely you have received, freely give.*" According to the gift that you have received, administer it as *good stewards* of the manifold grace of God. Show thyself in all things *an example* of good works, so that you may always be able to say to every aspirant, 'be an imitator of me as I am of Christ.' Be *steadfast* and immovable, always abounding in the work of the Lord, knowing that your labor is not in vain. Use all care to present thyself to God as a man approved, a *worker* that cannot be ashamed, *rightly handling the word of truth*. Therefore, in His name avoid glamorizing the priesthood and religious life, but let your speech be sound and blameless. In the fruitful fulfillment of your ministry use brilliantly illustrated brochures, speak enthusiastically of the human, earthly

things in the Seminary and Convent, but realize and make the aspirant realize that *these are but the shadow; the substance is Christ*. Finally, the priesthood is the priesthood, be it diocesan or religious, and religious life is religious life, be it Carmelite or Carthusian. We are not divided and torn apart by envy and jealousy and strife, for every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. If these things be in you and abound, all will bear you witness that the words of grace came from your lips, and they will exclaim: Blessed is the womb that bore you and the breasts that nursed you.

DISCUSSION

GREGORY FIGUEROA, S.A.:—In my analysis of Fr. Damian's paper on the *Moral Aspects of Vocational Guidance*, it would seem to me that Father dealt with two aspects of vocation: the part played by God, and the part played by the Church, or more specifically, the Religious Community.

That God alone confers the grace of a religious and priestly vocation and elects this particular person to this particular state; that the Church and particularly the Religious Community, confirm the vocation by investigating and fostering said aspirant, is perfectly true.

But may I ask—what about the part played by the individual? Granted that he has all the necessary qualities and qualifications; namely, right intention, physical, moral and intellectual ability—must he not freely choose this state of life?

Further, I do not wholeheartedly agree with the use of the term "attraction" when speaking of the vocation as a gift from God. Is it not rather an invitation, an invitation made by Christ to every person who possesses the necessary qualities and qualifications?

All things being equal, there are many states of life which an individual can select from and still give honor and glory to God while working for the salvation of his own soul. To each of these states there is attached a particular grace—which grace comes to the individual once he has freely chosen to embrace that state.

I believe this is the traditional teaching of the Church on vocation. Certainly, it opens a larger horizon for Vocational Directors and Guidance Workers. When one compares the number of youths who are "attracted" to the priesthood and/or the religious state with the number of youths who have the necessary qualities and qualifications for such a state of life, one begins to realize how utterly untheological is this internal attraction business. Priests, etc., are not born; they are made. Vocational guidance should and must work along this line—not looking for those who are inwardly attracted, but rather embracing all those who are fitted for the life of the religious state.

GUIDANCE THROUGH SELECTIVE READING

DEMETRIUS MANOUSOS, O.F.M.CAP.

To state that reading is a moral problem is to stress the obvious. Together with motion pictures, radio, television and theater, reading fits into an enormous field of public influence—art and communications. Rome itself emphasized the importance of the problem when it declared that there is no danger threatening purity of faith and morals greater than evil literature.¹

NEED FOR A POSITIVE ATTITUDE

Let me begin by pointing out that in this matter one guide is worth a hundred policemen. There is a tendency among priests and religious—no doubt due to a humble realization that literature is not their specialty—to approach the problem of Catholic reading more from the view of censor than that of teacher.²

This is a special danger for the priest in the confessional. If his penitent brings up the matter of reading with a query such as: "Can I read *Forever Amber*?" or "Is *The Naked and the Dead* on the Index?" the temptation is to give a simple "Yes" or "No", the answer of a moralist. You have solved his immediate problem. But a greater problem remains: What shall he read? You have left that entirely unsolved.

We cannot make the confessional an annex to the library. A word or two of positive advice on reading is certainly part of the confessor's office as a physician of souls, but the greater part of instruction in this

¹ Cf. Cardinal Merry del Val's introduction to the *Index Librorum Prohibitorum*, Vatican, 1940, p. v.

² See, for instance, two earnest, pastoral articles by Kilian J. Hennrich, O.F.M.-Cap. ("Evaluating the Critics," *Homiletic and Pastoral Review*, Vol XLIV, no. 12, September 1944, pp. 901-909, and "Putting an End to Compromising," *ibid.*, Vol. XLV, no. 2, November 1944, pp. 117-121) and the criticism of them by Harold C. Gardiner, S.J. ("Reviewers and Censors," *America*, Vol. LXXII, no. 10, December 9, 1944, pp. 192-193).

matter must come from outside the confessional—in school, study clubs and pulpit.

How often do the laity hear sermons on reading? Perhaps more often than formerly. Some dioceses prescribe one such sermon at least during Catholic Press Month. Too often, however, that talk turns out to be a plug for the diocesan weekly—certainly a good and necessary sermon, but not exactly one which plunges to the heart of the matter.

I would suggest that every priest preach two basic sermons on reading every year—one positive, the other negative, although even the latter should be given a positive approach.

The first should be on the Catholic's obligation to read good books or the forming of a Christian mentality by good reading. The topic is capable of a practically infinite variety of treatments. The second would be on the Catholic's obligation to avoid harmful literature—a subject concerning which I have more to say shortly.

Besides these two fundamental instructions I would suggest a type of sermon which could be used very frequently and on almost any occasion. I call it "The Book-Bait Sermon." It is not a sermon on reading or on a particular book. It is an instruction inspired by a good book. Instead of taking your sermon matter from here, there and everywhere, or from some convenient sermon manual, you could obtain your ideas from some current Catholic book.

For instance, after you have read Father Keller's *You Can Change the World*,³ you might give a sermon on apostolicity in lay vocations. Your examples and ideas should come from the book, and in the course of the sermon you can mention the source of these ideas. If your sermon interests the people, they may be tempted to read more on the subject by securing the book. Practically any subject, from the lives of the saints to the mystery of the Trinity,⁴ can be covered in this manner.

So much for positive action in the pulpit. Teachers and directors of study clubs have even greater opportunities for spreading the influence of good literature. If our Catholics read good books, they will have no time to read bad ones.

³ New York, Longmans, Green, 1948.

⁴ There is no need for summarizing the entire book. In fact, it is usually unwise to do so. One chapter or a couple of incidents will do the trick. The aim is to get the people interested in the book and at the same time get some useful sermon material. An incident or two from a current biography to illustrate a subject which has no direct connection with the biography can be employed in the same way.

That we should stress the positive, however, does not mean that we should not warn our people of their obligations in regard to evil literature. There are such things as prohibited books, and the Church had no intention of keeping the fact a clerical secret.

FORBIDDEN BOOKS

I am not a canonist and have no intention of probing canonical problems here.⁵ But a few remarks are in place concerning the pastoral approach to the law. These principles should form the backbone of the sermon on the obligation to avoid evil literature.

For the average priest and layman the classes of works prohibited by Canon Law are much more important than the actual Index.⁶ It would be well for every priest or teacher to peruse Canon 1399 periodically. As a rule of thumb, lay people should be told that they may not read any work which treats of religious or moral matters unless they have good reason to believe such a work is safe. Such a good reason can be any one of the following:

1. The book has the *Imprimatur* or the article is published in a periodical *cum permissu superiorum*.
2. The book or article has been recommended by the Catholic press.
3. A priest or theologically trained layman has stated that the work was safe.
4. The work is written by a recognized Catholic author or published by a strictly Catholic publisher.⁷

Actually all these norms are open to error, from the comparative safety of the *Imprimatur* to the fallible guidance of an individual, but they do serve as a sufficient and practical norm.

Besides this general prohibition, there is a particular prohibition of "books which *ex professo* deal with, describe, or teach lascivious or obscene matters."⁸ This prohibition is so important that it has oc-

⁵ A handy summary of the canonical legislation in English will be found in Joseph M. Pernicone, "Prohibited Books," *Conference Bulletin of the Archdiocese of New York*, Vol. XIV, no. 1, March 1936, pp. 106-115.

⁶ Cf. Howard P. Harris, "Notes on Forbidden Books," *Conference Bulletin of the Archdiocese of New York*, Vol. XXV, no. 2, September 1948, pp. 54-59.

⁷ Companies such as Macmillan and Longmans, Green should not be considered as strictly Catholic publishers, even though they have a department for the publication of Catholic books.

⁸ Canon 1399, no. 9.

casioned a special and lengthy instruction by the Holy Office.⁹ Yet the question of sex in literature remains a delicate and much mooted problem.¹⁰ Decisions are especially difficult in the case of novels, but the prohibition should not be restricted to fiction. I have not read the Kinsey Report, but have looked in vain for an authoritative judgment as to whether it is a forbidden book or not.

Because of the difficulty and disputes surrounding the application of this section of Canon 1399, pastoral prudence dictates that we treat the problem as we treat any easily possible occasion of sin. We must impress the people with the need of making their own judgments, of recognizing the impossibility of absolute norms, and of playing safe. As immodesty in dress cannot be measured by square inches of exposed skin, so lasciviousness in literature cannot be measured by the number of words on sex.

PRACTICAL QUESTIONS

A conscientious Catholic can guide himself fairly well in reading books that may be dangerous in this respect by asking himself several questions. Before he starts to read the book he should ask himself: Why am I reading this book? Even the Bible can and has been read for impure motives. Then: Have I any suspicion that this book should not be read by me? Past experience should teach whether certain types of books or books reviewed as "realistic" or "for mature minds" cause him trouble. Finally, while reading the book, he should be guarded by the continual subconscious question: Is this book tempting me? If so, does the need of reading it really outweigh the danger of the temptation? Play safe. No book is worth a sin. If in doubt, throw it out.

⁹ "Instructio De Sensuali et de Sensuali-mystico Litterarum Genere," Congregatio S. Officii, May 3, 1927. The Latin original may be found in *Index Librorum Prohibitorum, ut sup.*, pp. xix-xxiv; an English translation in T. Lincoln Bouscaren, S.J., *The Canon Law Digest*, Milwaukee, Bruce, 1934, Vol. I, pp. 687-691.

¹⁰ Cf. the interpretation of the aforementioned instruction by Kilian J. Hennrich, O.F.M.Cap., "Putting an End to Compromising," *ut sup.*; and the difference of opinion of John C. Ford, S.J., "Current Theology," *Theological Studies*, Vol. V, no. 4, December 1944, pp. 502-503. Other interesting comments turning about the relativity of the danger zone in these matters may be found in John S. Kennedy, "Our People's Reading," *The American Ecclesiastical Review*, Vol. CX, no. 4, April 1944, pp. 272-273 especially; and Austin J. App, "Presenting Sin and Temptation in Literature," *The Catholic World*, Vol. CLVIII, no. 945, December 1943, pp. 246-254.

NECESSITY OF NON-FICTION

The problem of teacher and pastor merely begins with the prohibition of law and avoidance of sin. If he is really going to train Catholic minds, he must have a clear idea of the function of reading and what books to put into whose hands.

First of all, let me stress a point recently raised by a teacher of English. He emphasizes the duty of our Catholic educational institutions to produce thinkers. If we want Catholic revival, we need men of deep Catholic thought. English teachers, he remarks, will try to do this through their courses in literature. "But," he says,

it is precisely here, I think, that we English teachers are in danger of making a huge mistake. The mistake lies in thinking that literature's function in the formation of the contemplative man is greater than it actually is.¹¹

The author is speaking of literature in the strict sense of *belles lettres* or poetics; that is, what we usually refer to as fiction and poetry. That type of literature is, after all, the basic material of literature courses. He goes on to point out that

literature is preoccupied with concretizing, but the truth concretized belongs to another order altogether. It is primarily at the founts of philosophy and theology that the student must drink if he is to contemplate.¹²

To put that truth in practical form for a modern pastor: One cannot expect to make minds Catholic merely by feeding them Catholic fiction.

I have more to say on the function of fiction, but here I wish to point out that a great mistake is made when Catholic non-fiction is considered too heavy a diet for the average adult or young person. Every Catholic should read non-fiction. Catholic truth—morals, dogma, philosophy, history and hagiography—must be treated as a whole world of ideas and facts. To expect our people to absorb it entirely from fiction is an illusion, one that may do much harm in the long run. It is not only misleading to have some believe that their duty of reading Catholic literature is fulfilled with novel reading, but it is flooding the Catholic market with a spate of literary monsters

¹¹ J. L. Maddux, "'English' and the Catholic Revival," *America*, Vol. LXXXI, no. 7, p. 262.

¹² *Idem*.

which are neither non-fiction nor fiction and perform the functions of neither satisfactorily.

It is true that Catholic truth must be made more palatable for the immature and uneducated. But to make truth easier to read and understand there is no need to camouflage it as fiction. We have many easy-to-read books and pamphlets. I am convinced that the easy essays of Peter Maurin contributed more to real Catholic thinking than a dozen books such as *The Family That Overtook Christ*.

Actually the problem lies deep in our educational system. A desire to learn and to develop one's mind should inspire a Catholic's reading habits. That may seem a rather presumptuous ideal. Actually there is a greater thirst for self-improvement than we realize. Study the contents of any large popular magazine, if you desire proof.

Of course, if we are going to put substantial instructive material into the hands of the laity we have to be acquainted with it ourselves. We cannot read everything, but we can keep informed on current material and pass the information on to our people.

For the I-never-read-a-book class, and their name is legion, there are the five-cent pamphlets of the Catholic Information Society and other organizations, and small easy-to-read magazines such as *Information*, *The Victorian*, *The Cowl*, *The Liguorian*, and, of course, *The Catholic Digest*.¹³

As we deal with people of greater ability due to taste, leisure, and background, it is even easier to fill the demands of the layman with good solid material. Do not underestimate the laity. We are inclined to do so. I shall never forget how astonished I was when a housewife—not a college graduate either—told me that Sheed's *Map of Life* was for youngsters; she found what she wanted only when she read Farrell's four-volume *Companion to the Summa*.

A busy priest or religious can keep abreast of all the current books by following conscientiously some good Catholic literary review. *Books on Trial*¹⁴ is, perhaps, the most practical for the ordinary priest

¹³ Of course, there are many other good popular Catholic magazines which we did not mention such as *Saint Anthony's Messenger*, *Extension*, etc. But we have in mind particularly those that specialize in short articles aimed at forming a Catholic mentality.

¹⁴ Published by the Thomas More Association, 210 West Madison Street, Chicago, Illinois.

or teacher. *Best Sellers*¹⁵ has more comprehensive reviews but does Literary Committee is helpful. If you do not want to subscribe to any of these, at least scan the book sections of *The Sign, America*, or *The Catholic World*.

These sources will keep you informed regarding fiction as well as non-fiction.

THE VALUE OF FICTION

That the basic work of forming Catholic thinkers is not the task of fiction does not mean fiction is useless, a waste of time, or of purely recreational value. That is an error just as grievous as the idea that fiction can teach Catholics to think as Catholics. Certainly it is more common.

There are two kinds of instructions we can get from reading—scientific instruction and aesthetic instruction. Scientific instruction gives us information and teaches us how to think. Aesthetic instruction gives us realization and is akin to experience. One gives us abstract knowledge; the other concrete vision.

The instruction of experience is a strange thing. It is certainly deeper and more significant than the ideas or conclusions we may derive from experience. It is something that cannot be passed from mind to mind as ideas and judgment can. Yet it is a vital and important part of life.

The function of art is to give men that instruction in a way more accessible and easier to grasp than the way in which they could ordinarily get it through experience. Art is a sort of substitute for experience, often more objective because more impersonal, always of wider range than one man's experiences can ever be.¹⁷

¹⁵ Published by the Library, University of Scranton, Scranton, Pennsylvania. not cover so wide a range of books. For a list of good books—ignoring the objectionable—*The Book Survey*¹⁶ published by the Cardinal Hayes

¹⁶ Published by the Cardinal Hayes Literature Committee, 555 West End Avenue, New York 24. We might also mention for the convenience especially of parish librarians *The Catholic Booklist*, published yearly by Sister Mary Luella, O.P., Rosary College, River Forest, Illinois.

¹⁷ There are dozens of works we could mention that deal with the function of art and especially with what we call "aesthetic instruction" in fiction. E.g., Thomas Gilby, *Poetic Experiences*, New York, Sheed and Ward, 1934; Hugh McCarron, *Realization*, New York, Sheed and Ward, 1937; Alber J. Steiss, "Outline of a Philosophy of Art," *The Thomist*, Vol. II, no. 1, January 1940, pp. 14-58; Sigrid Undset, "Truth and Fiction," *America*, Vol. lxxvii, no. 10, June 13, 1942, pp. 269-270.

Fiction, then, can give the reader the education of contact with reality between the covers of a book; certainly a tremendous boon. A man who has read widely and well in the world of fiction should, if other things are equal, have a better appreciation of reality and a more profound understanding of his fellowmen than one who has not.¹⁸

That fact should give rise to a more appreciative attitude toward the work of Catholic literary critics. Why do they spend so much time and energy on the novels of Waugh, Greene, and Werfel and seem so loath to boost books by Murphy, Dudley, and Edwards? Is it because the former are recognized by the non-Catholic critics, while the latter are not? Such an opinion is both uncharitable and unjust. The reason is because these critics are judging novels for what they are, as works of art, and they realize that Greene, Waugh, and Werfel have done a better job of giving the reader the education of contact with reality than Murphy, Dudley, and Edwards.

There is a danger in the moralist's trying to pass judgment on a work of fiction prescinding altogether from the book's literary merit. Actually such a judgment makes no sense. A moral judgment is a judgment of ultimate value, and you cannot judge the ultimate value of what a thing does until you know what it is doing. Actually, then, a moralist passing judgment on a work of fiction must first be a sort of literary critic.¹⁹

On the other hand, a book reviewer has to be a sort of moralist. There are very few book reviews that do not make some sort of moral judgment whether implied or explicit. After all, the simple statement that a book is a waste of time is a judgment of value, a moral judgment. It is a pity that more reviewers are not aware of this. They guide not only the people but the guides of the people. The least that can be said is that a Catholic reviewer has the duty of acquainting himself with Canon 1399 and of mentioning that a book is prohibited when he is certain that it is.

¹⁸ Hence for a balanced, healthy diet Catholics need both fiction and non-fiction. If one child likes vitamin foods and the other foods strong in starches, we do not let them have their way and eat just what they like. It is the same with fiction and non-fiction. They are both—if they are worthwhile—instructive, but instructive on two different planes; they provide instruction of two distinct, non-interchangeable kinds. One does not substitute for the other. A fully developed mind should get its fill of both.

¹⁹ Of course, there are cases when one does not even have to know the language to point out the immorality of a book. It is also possible for a moralist to have a literary critic do the preliminary groundwork for him.

ANGER WHERE WE LEAST LOOK FOR IT

Since the function of fiction is so different from the function of non-fiction, moral benefits and dangers in it must be looked for in an altogether different way. It is comparatively easy to recognize the truth or falsity of an idea or a fact. But fiction does not deal directly in ideas or facts. The benefits and dangers of fiction will be found in its message, and the message of fiction is not superimposed on the story by abstract ideas or marshalled facts woven into the narrative. If it is, it is bad fiction.

The message of fiction lies in the very selection and focus of concrete reality. We can call it the author's attitude, if we wish, even though that is a simplification. In any case it is a very intangible thing, but none the less real and influential for all that. It usually takes a trained and artistically attuned mind to pass judgment on it. Unfortunately it does not take such a mind to absorb it even without realizing it.

That is why so-called Catholic novels which substitute sentimentality for devotion and natural goods for supernatural often do as much damage as some of the obscene trash of the secular press. True, no sins may be committed in reading such books, but the perversion of the Catholic mind is no light matter.

PERIODICAL LITERATURE

In a similar class we have much of the supposedly harmless literature of the secular press: periodical fiction and cheap detective and romance fiction, for instance. And I am not referring to the magazines listed by N.O.D.L. I mean the superficially unoffending, aimed-to-please-everybody stories in many pulp and slick magazines. A good example is the typical pocket-edition detective story. These stories may not be obscene, they may not blaspheme or advocate crime, but they reek with a worldly-wise, supercilious, materialistic attitude which a steady reader cannot help but absorb. Yet the same Catholics who protest vehemently at a bad priest or an unfavorably pictured nun in a Catholic novel will go on reading these detective stories without batting an eyelash.

Why this distortion? Chiefly because they are judging fiction by the norms for scientific writing. They are looking for ideas and ignoring aesthetic instruction.

Few Catholics have any idea of the type of mind that is turning out this routine trash—the stories written to please the great American public without displeasing any of the censors.

Here are a few quotations from a book written for writers by a quack writer who has published thirty-four books and written short stories for every type of American periodical from the *American Mercury* to *Snappy Stories*. Financially he is a success, and consequently his books on writing have a large following. I select the following quotations from one of his books as typical of his attitude and the attitude he presumes as typical of the normal “popular” writer:

“Christians” are seldom charitable or tolerant of viewpoints in conflict with their own. Not one percent of all the periodicals published in the United States fail to stand in deadly terror of the religious taboo. . . . The tone of this book is wholly and completely taboo; especially where, in this chapter, I point out the narrow-mindedness and intolerance of Christians. . . . Surely, in writing to writers, if anywhere, one may depart from the inanities of social and religious convention. A book upon writing, intended for the perusal of writers, is much different from short stories intended for the perusal of morons. . . . So please, gentle reader, if you are a Christian, and have a narrow mind, take it to church; do not take it to the pages of a book on writing intended not for the general public, but for writers.²⁰

When the world began, life was simple. There were various pleasures, such as eating, drinking, killing, and sexing. Then grew up the priestcraft racket. There was a real need for it at the time. People were killing each other off in such alarming fashion they needed to be frightened about something. The priestcraft invented gods and a life after death. At last the priests sold the idea and collected on it gorgeously; lived upon the fat of the land; had the choice of victuals, the lustiest concubines. And then, like many another reform campaign, they found that it was over-sold and their easy livings were threatened. They needed a new slogan. Along came Paul, an important old fuss-budget. He could eat like a horse, but for some reason he either couldn't or wouldn't function sexually, or took no pleasure in it if he did. So sex became a sin. . . . And the dark ages of humanity began. We are just now issuing from them with the wholesale license of novelists to treat sex frankly, so bitterly fought for years by the clergy and their pimps, the censors. . . . The clergy knew that if a sex literature were permitted to flourish, their most cashable “Sin” would soon be exercised without fear, as nature intended, by those who read the books.²¹

²⁰ Jack Woodford, *Writing and Selling*, New York, Garden City 1937, pp. 54-55. (The book was originally published under the title: “Trial and Error.”)

²¹ *Ibid.*, pp. 113-114.

The love story, in all its forms, is obviously a masked sex story, symbolically denatured for those milk and water conditioned souls who have been taught for so many generations it is in their very germ plasm, that there is something sinful in sex, and that they mustn't even think about it, let alone practice it extemporaneously, except for creative purposes, and then only after some minister has made a profit on the transaction.²²

With Tennyson I believe that, "There lives more faith in honest doubt, Believe me, than in half the creeds," and the whole body of organized religion is to me just another racket, and the cheapest and most despicable racket on earth, since by it children are mulcted of their pennies and given hideous fears to warp their little lives in return. However, I have in the past sold to many of the religious story magazines for the prices they habitually pay when I wanted some easy dough quickly.²³

That certainly gives us enough of his attitude. The fact remains that this man and his many followers turn out not a little of the junk that many Catholics swallow because it studiously avoids "the taboo." No matter how conscientious these stories may be in bowing to the taboos—and they have even appeared in Catholic magazines—they are impregnated with the odor of the author's mind. It may take a well developed *sensus Catholicus* to recognize it for the stench it is, but it does the harm just the same. Here ecclesiastical prohibitions and moralist's decisions are handcuffed. Only truly Catholic reviewers, the forming of a Christian mind, and the substitution of good literature can help.

I do not say that Catholics should not read secular magazines and books at all. Much in them is not only harmless but good, and even an occasional worldly-wise story can do little harm. What is dangerous is a steady diet of them, paramountly so if that diet is practically exclusive.

We come back to the beginning. Our attitude must be constructive. Instilling a love for reading what is good, not multiplying prohibition concerning what is bad, is the answer.

DISCUSSION

SERAPHIN WINTERROTH, O.F.M.Cap.:—This is a paper that concerns every priest who is engaged in pastoral work, and few are the priests who are not engaged in it. Even those who teach are called upon to help out occasionally, when not regularly. Likewise, these latter must often guide their students in this matter. In order not to wander about too much, I will limit myself to a few specific points which seem to me particular objects of discussion:

²² *Ibid.*, p. 115.

²³ *Ibid.*, p. 158.

1. Must a priest or teacher do much reading himself to be a competent guide? I believe he should do some reading along both fiction and non-fiction lines in order to keep abreast of the times. Limits will be imposed on him by the press of his other duties. Therefore, he must be selective in what he reads. He should have some knowledge of the current best sellers, because he is often asked about them, and the laity depend so much upon his judgment. He needn't always read the book completely. Often a cursory reading of it will give him sufficient knowledge as to its contents and will enable him to form a judgment about its values. Even more important might be the reading of *reviews* of books being published. As Fr. Demetrius pointed out, he will find these reviews in good Catholic periodicals, *Best Sellers* (Thomas More Society), etc. This will save him much time and will be a great help to him, in case he himself finds it difficult to judge.

2. Another point for discussion is the influence of the *daily newspaper*. A large percentage of people never read a book. Their only reading is the newspaper. As is well known, in our large cities the tabloids have the greatest circulation. The greatest portion of reading matter is taken up with the scandalous events of the day. The more lurid they are, the more space is given to them. The diet the minds of the people feed on is not a healthy one. What chance has a hurried morning prayer against such odds? Whatever pious thoughts these people may have had on arising are dissipated by the perusal of vivid accounts of murders, divorces, thefts, etc., that fill the pages of the tabloids. What can we do to counteract the bad influence of an evil press? Can we do something positive about this? Is a Catholic daily newspaper impossible? In Holland, they have five or six. With our large Catholic population, why can't we have the same in our country?

3. Then there is the question of *Catholic lending libraries* and information centers. These two can work together. They have been tried in some parishes, and they have brought splendid results. They are also an excellent source for convert work. A man or woman will come into a library, read the books, or just browse around. A priest should always be in attendance to answer questions. Catholics will thus be directed in their reading, and the proper books will be at hand for them to read. These libraries and information centers might well be established under the auspices of the Third Order. It is a splendid outlet for Catholic Action.

THOMAS AQUINAS HEIDENREICH, O.F.M.Cap.:—That the laity are earnest in their search for good reading and that they expect competent guidance in the quest, can hardly be denied. Let me cite an example to illustrate the point. As consultant librarian, I helped to organize the library section of "St. John's Library and Forum," established last fall in the heart of Manhattan. In the brief time that has since elapsed, the library has acquired nearly 1,300 paid memberships, and has circulated 6,000 books. Being a Catholic lending library, only the best type of Catholic literature, in all fields, is made available to its users. An attractive show window, in which displays are constantly changed, gives an added appeal to the library. Many a passerby, intrigued by some exhibit, is prompted to enter, for the purpose of browsing among the books, or making inquiries about the Catholic religion, often resulting in enrollment in the discussion groups of the Forum and finally in conversion.

A surprising thing is that books of such high quality as those by Monsignor Sheen, Chesterton, Belloc, and Gilson, are constantly in demand. But what is not surprising is that most patrons of the library, if personally unacquainted with an

author or a book, instinctively seek advice before reading it. Priests who drop in to browse around are forever being bombarded with questions by other patrons, sometimes revolving around the question of the accuracy of this or that reviewer's estimate of a book. As the reader of the paper stated, people do turn to the clergy for advice on reading matters, and they have a right to expect competent guidance from them.

The Chairman's statement regarding the good news often being spread about by word of mouth alone has been verified, time and again, at St. John's Library and Forum. Great numbers drop into the library because a friend or an acquaintance put in a good word for the quality of books to be obtained at St. John's.

GUIDING THE YOUNG

RAYMOND DE MARTINI, O.F.M.

In attempting to shed some light upon the problem of moral guidance in the home we have turned "toward the Chair of Peter, that sacred repository of all truth whence words of salvation are dispensed to the whole world."¹ From this exalted throne recent popes have sent forth messages pertaining directly to family life, and to the role of parents in relation to the eternal destiny of all members in the family. And since as priests we "must be the light that illuminates, the salt which conserves, the good leaven which penetrates the entire mass of the faithful,"² it devolves upon us to keep these inspired messages alive and workable in the homes of the faithful, where they should have commanding influence. For this reason we have desired to present summarily papal views concerning this momentous issue.

OBLIGATION OF PARENTS

To begin with, the charge laid upon all parents by the Almighty of bringing children into the world and of providing their material and spiritual good is exclusive.³ This would indicate that from the very earliest years of the child the parents have both the right and the duty, within the circle of the family, to provide for that type of guidance that arouses piety, creates honorable ambition, destroys egotism, repudiates error and wrongdoing, encourages virtue, and inspires obedience to all lawful authority.⁴ The various aspects of this charge are recognizable in the law of nature governing the functions of man and

N.B. Unless otherwise noted all direct translations have been taken from Joseph Husslein, S.J.: *Social Wellsprings*. Bruce, 1940 (v. 1), 1942 v. 2.

¹ Pius XI, *Quadragesimo Anno*, A.A.S., 23 (1931), 179.

² Pius XI, *Firmissimam Constantiam*, A.A.S., 29 (1937), 190.

³ Pius XII, *Summi Pontificatus*, A.A.S., (1939, 435. Cf. Pius XI, *Rappresentanti in Terra*, A.A.S., 21 (1929), 733.

⁴ Leo XIII, *Inscrutabili*, A.S.E., 10 (1908), 591.

woman in their capacity as a single unit. It is through this union that the work of nature, from which reproduction results, is put into motion. But this does not suffice, since no work unfinished can be in complete harmony with nature. Consequently, the work begun by parents at the birth of a child can neither be totally abandoned nor left to develop in such wise as to bring inevitable destruction.⁵ It is indeed true, that birth itself invests parents with power over their children, but this power is similar in nature to the power of a secondary cause depending upon the primary cause. It would, therefore, be wrong to suppose that the mission of parents terminates with the product begotten; for there is nothing more obvious than the helplessness of children to supply themselves with the necessities of natural and supernatural life.⁶ Consequently, parental power, either generative or legislative, being dependent upon the Primary Power, should be so deployed as to prepare children not only for the city of man but principally for the City of God.⁷ This is all the more evident once we understand that through marriage husband and wife become ministers of grace to each other, and that provision is made to spread the great Christian family, the Mystical Body of Christ. But more important than an increase of members in this Body is "the correct religious education of the offspring, without which this Mystical Body would be in grave danger."⁸ It follows, then, that parents must not only reproduce themselves, but must provide their children with spiritual and material equipment that will enable them to attain to the ultimate end of society here and hereafter. This brings us to a positive and a negative obligation. On the one hand parents must teach their children by word and example everything conducive to good citizenship in heaven and on earth. On the other hand they must either eradicate or prevent everything that tends to shaken or destroy this endeavor.

THE CHILDREN OF GOD

Very prominent in papal teaching is the fact that all children having come from God must be restored to Him. Through creation the breath of God is infused into them, giving them life; through Redemption and

⁵ Pius XI, *Casti Connubii*, A.A.S., 22 (1930), 545.

⁶ *Ibid.*

⁷ *Idem.*, p. 544. Cf. Leo XIII, *Arcanum*, A.S.S., 12 (1894), 389.

⁸ Pius XII, *Mystici Corporis*, A.A.S., 35 (1943), 202. Translation from "The Mystical Body of Christ" by Joseph Bluett, S.J. (America Press).

baptism they are regenerated and made the adopted sons of God. This makes it obvious that parents are ministers chosen by God to protect His adopted children from peril, and to lead them to their Father Who is in heaven. No one may fulfil this assignment in their stead. They alone shall have to give an account before the Eternal Judge, when He will ask: "where are those I confided to you?" In view of this, Christian parents must so plan the moral guidance of their children as to be able to declare before God on the day of reckoning: "Of those whom Thou has given me, I have not lost one."⁹ Every child, therefore, should be regarded as a talent not to be used for personal or common advantage, but to be restored to God with interest on the last day.¹⁰ To accomplish this it is necessary to regulate the home on a "theocentric" basis, by means of which alone it will be possible to form Christ in those elevated to partake of the divinity through the laver of regeneration.¹¹ This must be the primary aim of all parents, inasmuch as the home should be a practical school for Christian virtue, through the practice of which profit accrues to the family and to society, whose destiny is determined by conduct in the family.¹² When Christian faith burns alive in the hearths of homes parents are better able to fashion and forge offspring worthy of Him who redeemed them, as well as stout and courageous soldiers prepared to defend the truths of God.¹³

Now if the object of this moral training must be God and the things pertaining to God, the subject has to be man in his entirety, that is, as right reason and Revelation present him to us. Body and soul, as well as the faculties of both, must be directed towards their respective and proper ends. The youthful mind is to understand that ours is a fallen state of nature, but redeemed by the generosity of Christ and recast in a supernatural element.¹⁴ It must be molded to dovetail properly the things of this life with those of the life to come; for without belief in a future life the notions of good and evil vanish, and the universe becomes an "unfathomable mystery."¹⁵ It must be schooled to evalu-

⁹ John 18, 9. Cf. Pius XI, *Mit brennender Sorge*, A.A.S., 29 (1937), 165.

¹⁰ Pius XI, *Casti Connubii*, op. cit., p. 545.

¹¹ Pius XII, *Mediator Dei*, A.A.S., 34 (1947), 535. Cf. Pius XI, *Rappresentanti in Terra*, op. cit., p. 758.

¹² Leo XIII, *Sapientiae Christianae*, A.A.S., 22 (1890), 403.

¹³ Pius XII, *Summi Pontificatus*, op. cit., p. 444.

¹⁴ Pius XI, *Rappresentanti in Terra*, op. cit., p. 744f.

¹⁵ Leo XIII, *Rerum Novarum*, A.A.S., 23 (1891), 650.

ate suffering in the moral sense. In fine, it must be brought to recognize total dependence upon God, with the hope of future remuneration for observing His laws and faith. Any form of moral training which does not have this complete scope in view is unsound.

Moral guidance is insinuated in the command of Christ to preach the Gospel. Pope Pius XII informs us that while the spread of the Gospel was given over to bishops and priests, the doctrine of Christ must be preached in the home as well.¹⁶ This is really Catholic Action, or active participation of the laity in the priesthood. To carry on this campaign of action in the home it is of the essence to plant the word of God into the hearts of children and to cultivate this word more by example than by any other means. In this manner a parent is "consecrated as a kind of 'Minister to Christ,'" under which title, observes St. Augustine, ". . . every father should recognize . . . that he owes paternal affection to his family. Let it be for the sake of Christ and for life everlasting, that he admonishes all his household, teaches, exhorts, reproves, shows kindness, corrects; and thus in his own home he will fulfil an ecclesiastical and in a way an episcopal office ministering to Christ, that he may be forever with him."¹⁷

NEED OF SACRIFICE

To carry out effectively a program of moral guidance in the home parents must gird themselves for sacrifice. Children have a happy faculty for getting into mischief, and if permitted to have their own way will develop questionable habits which may require more effort to eradicate later on, if they can be rooted up at all. At times parents waver, or even give themselves over to despair. They cannot seem to do anything with their children. There are fathers and mothers who have pledged themselves to the deplorable method of not inhibiting children, lest something occur to provoke them to anger. Certainly parents should not cause anger in their children, or ever be responsible for arousing other passions in them for that matter. But we should not lose sight of the fact that oftener than not when this occurs it is attrib-

¹⁶ Pius XII, *Summi Pontificatus*, op. cit., p. 443f.

¹⁷ St. Augustine, *On the Gospel According to St. John*, treat 51, n. 13. The words of St. Augustine are referred by Pius XII, *Summi Pontificatus*, op. cit., p. 444.

utable to a breakdown in discipline.¹⁸ It would appear that the Apostles experienced this same futility on the occasion when Christ, after descending from the glories of Tabor, healed the boy tormented by a devil. "Why could not we cast it out?" asked the Apostles in wonderment. But Christ quietly and authoritatively answered: "This kind can be cast out by prayer and fasting."¹⁹ It requires firmness and enduring patience on the part of parents to check misdemeanors and to rectify all that is not virtuous in their children. Disorderly inclinations must be given immediate attention. Proclivities towards good must be encouraged and kept along a safe course. At all times the supernatural motive for doing what is commendable must be highlighted. For when growing minds are enlightened from their tenderest years as to the purpose for doing right and avoiding wrong, an impregnable barrier to evil impulses is constructed. With this achieved the child will have approached closely to the complete perfection intended by Christ in the things of the spirit.²⁰ When a Christian home is thus ordered there is in it "a foretaste of the Paradise in which our First Parents were created," the state after which every home should be patterned.²¹

WHOLESOME CENSORSHIP

Obviously, then, everything that in any way tends to develop the mind of a child or to impress it, to fashion his character and inclinations, demands rigorous supervision. If we would avoid license, censorship must definitely exist in the home. The various forms of recreation, the types of playmates, picture books, music and whatever else may attract the vivid imagination of the young must come under parental control. This is especially so with regard to "movies." Of all forms of recreation for the growing child there can be no doubt that in this country the movies hold a prominent place, both because they are graphic representations and because the price of admission seems to be within the budget of most families. The duty of parents to restrict attendance is unquestionable. In point of fact they should permit attendance only at those features which have been approved by Church

¹⁸ Pius XI, *Rappresentanti in Terra*, op. cit., p. 750.

¹⁹ Matt. XVII, 18, 20.

²⁰ Pius XI, *Rappresentanti in Terra*, op. cit., p. 745. Cf. *Casti Connubii*, op. cit., p. 585. Also *Caritate Christi Compulsi*, A.A.S., 24 (1932), 190.

²¹ Pius XI, *Casti Connubii*, op. cit., p. 585.

authority as being harmless for all. The cinema is not only habit-forming, but the vividness with which it portrays life and events in life is such that the child remains quite impressed. Unguided, a youthful mind, like a sponge, will absorb what is good and bad with equal facility and capacity. To this type of entertainment, therefore, the winnow must be applied, so that the "wheat may be separated from the chaff" and presented as wholesome food to stimulate healthy growth.²²

What has been said regarding the cinema must be applied likewise to radio, television, and literature, especially in the form of the perennial and menacing "comic book." Each one of these represents a forceful invasion into the home, and there are few families in this country without one of these sources of entertainment and education. For this reason it is imperative that they be kept from the bounds of unjust aggression. To behold our children intensely engrossed in stories or dramas, portraying crime and the means with which to perpetrate it, is regrettable. Often they are so absorbed in what transpires that it takes forceful persuasion to have them take meals or retire for the evening. And since lewdness is frequently accentuated, in the more graphic forms of these diversions, it is not amiss to remark that relative to such matter we are living in an age of omniscient babies. Catholic parents who permit this slow but inevitable moral suicide should be reminded that the same Christ Who appealed: "Suffer little children to come unto me," threatens those who would give scandal to the little ones dear to His heart.²³ Do we not hear Isaias crying out in this instance: "Take away the stumbling-blocks out of the way of my people?"²⁴ To parents are committed the "most delicate members of His (Christ's) Mystical Body." They are to exert every possible influence to safeguard these members, rather than mangle them through sheer neglect or positive cooperation in their evil.²⁵

Proper use of toys, we believe, is implicitly taught by the Supreme Pontiffs. Perhaps of all the nations in the world ours is first in providing its children with a wide variety of toys. Many of these are harmless, and therefore can be a source of pleasure and education. On

²² Pius XI, *Vigilanti Cura*, A.A.S., 28 (1936), 256f. Also *Rappresentanti in Terra*, *op. cit.*, p. 756f.

²³ Pius XII, *Summi Pontificatus*, *op. cit.*, p. 436.

²⁴ Isaias 57, 14.

²⁵ Pius XII, *Mystici Corporis*, *op. cit.*, p. 241.

the other hand, there are many which should never be found in the Christian home. Pistols, cannon, machine guns and other forms of toys which may have a bad effect upon the moral character of a child should not be tolerated. Too often these arouse in youngsters instincts which are better curbed or completely suppressed. Our daily papers have recorded incidents of children shooting or stabbing their playmates by mistake because they had been permitted to play with toy guns and knives. There have also been cases where children have strangled companions with accouterments of the cowboy. Anything in the nature of toys which is useless or dangerous, either physically or morally, must be outlawed in the Christian home.

PRIESTLY AND RELIGIOUS VOCATIONS

Every program of moral guidance must include the fostering of priestly and religious vocations. Little girls should be imbued with the glories of a life given over to the service of God. They should learn to appreciate and respect the inestimable value of the holy vocation of teaching, nursing, caring for orphans and widows, soothing the wounds of the hopelessly ill. All these phases of Sisterhood should be described to children in glowing terms, so as to kindle in them a vocation. At the same time parents must be aware that it is in the home that "the flowers of the sanctuary should almost spontaneously grow and bloom."²⁶ The greater part of saintly priests in the Church owe the first seed of their vocations to the example of pious parents, whose holiness and godliness drew their children to God as light does the moth.²⁷ Now one of the most effective means for introducing young charges into the priesthood is through service at the altar. When parents inculcate in their children the desire to become altar boys they give them an opportunity to become more intimately acquainted with the instruments, paraphernalia, vestments, and the spirit which surround the Altar of Sacrifice. Under the capable direction of priests they learn to evaluate at an early age the Holy Sacrifice, and are on that account moved to embrace the holy priesthood.²⁸ From another point of view a priestly vocation in the home brings joy to parents,

²⁶ Pius XI, *Ad Catholicici Sacerdotii*, A.A.S., 28 (1936), 47.

²⁷ *Ibid.*

²⁸ Pius XII, *Mediator Dei*, *op. cit.*, p. 592.

since it elevates their child, making him worthy of the "veneration of men and angels." Any parent, then, who would not only neglect to ignite the tinder of a priestly vocation in the heart of a child, but, what is worse, who would be the direct cause of a "vocation betrayed" will bring sadness to the child and to himself, if not possible "eternal tears."²⁹

GUIDANCE TOWARD GOD

From these observations, emanating from the Chair of Peter, it is obvious that guidance in the home must begin with and end in God. In every instance the more noble part of the child must be taken into account. All measures used to mold his character should bear relation to the destiny of his soul. For we are building for ourselves in this life mansions for eternity. If the foundations are laid as soon as possible and carefully, they will serve as stout and solid supports for the whole structure. It is the duty of parents to select the proper materials and to apply them with caution and precision. When this is done we have an ideal home, with an ideal atmosphere, where, in the words of Pope Pius XI, who summarizes elegantly our whole theme, ". . . the parents, like Tobias and Sara, beg of God a numerous posterity 'in which thy name may be blessed forever,' and receive it as a gift from heaven and a precious trust."³⁰ They strive to instill into their children from their early years a holy fear of God, and true Christian piety; they foster a tender devotion to Jesus, the Blessed Sacrament, and the Immaculate Virgin; they teach respect and veneration for holy places and persons. In such a home the children see in their parents a model of an upright, industrious, and pious life; they see their parents holily loving each other in our Lord, see them approach the holy sacraments frequently and not only obey the laws of the Church concerning abstinence and fasting, but also observe the spirit of voluntary Christian mortification; they see them pray at home, gathering around them all the family, that common prayer may rise more acceptable to heaven; they find them compassionate toward the distress of others and see them divide with the poor the much or the little they possess."³¹

²⁹ Pius XI, *Ad Catholicos Sacerdotii*, *op. cit.*, p. 48f.

³⁰ Tob. 8, 9.

³¹ Pius XI, *Ad Catholicos Sacerdotii*, *op. cit.*, p. 47.

DISCUSSION

THEOPHANE KALINOWSKI, O.F.M.:—Father Maurice had a salient point when he suggested that we inaugurate a movement to bring to the attention of our people the necessity and gravity of moral guidance in the home.

I would suggest, however, that, if we Franciscans are to give momentum to any movement, let it be a Franciscan movement. We as Franciscans are enjoined by our Rule to live the Gospel of Our Lord Jesus Christ. We have a magnificent treasure there. Now, "*Bonum est diffusivum sui.*" We have a good that should naturally tend to diffuse itself. Why not share this good—this Gospel—with the others, with the homes we can reach: the families, the parents and their children. Why not give them Christ's example? Why not give them Christ?

Both papers this afternoon stressed the need of a good example—personal example. Why not go farther? Suggest the Gospel-life, family life based on the life of the Holy Family, the children's life based on the Christ-Child's life. Have the children visualize what Christ would do in their environment, under the current circumstances. How would He have performed the acts they are about to execute. Would He have perpetrated their occasional faults? Picture to them the preposterous situations that would result if Christ were to have acted as they do at times. The example of Mary could be applied to the girls—how she must have acted as a little girl of that identical age, and how she would act now. The example of Mary and Joseph can be proposed to the parents. In imitation of these two holiest of people the tavern would certainly be avoided, literature and amusements would be carefully selected, peace and harmony observed, a good example given, and love of Christ, devotion and piety would be practiced.

Father Raymond's point in Christ's request: "Suffer little children to come unto Me," could well solve the difficulty raised last night about objections made to providing recreation for the young ones in church basements, if no other suitable place be found. Christ promised: "I am with you all days, even to the consummation of the world." And where else can we find Him more realistically than at the church? Surely Christ wants to see His "little children" around the church, close to Himself. He does not expect them to pray always. He certainly approves of wholesome recreation. We preach that to be a saint one need only do *what* he is supposed to do, to do it *how* he is supposed to do it, and *when* he is supposed to do it, and to do it *well*, for God. Such children, heart and soul at play, especially if in the church basement under supervision of Christ and His Priests, are certainly availing themselves of legitimate and licit pleasure. Drawing them so close to the church, you can more easily draw them closer to Christ. Suggest to them the idea of dropping in for a visit to the Lord before or after their recreation period. Teach them to live and pray and play in Christ and with Christ.

This closeness to Christ—in fact the identity of the individuals with Christ ought to be propounded by the Priest in the pulpit and confessional, by the teacher in class, and by the parent in the home, suggesting, more or less: "Now what would Christ have done under your circumstances? Do you think that Christ at your age would do this in this manner? How would He do it? Would He do it at all?"

Yes, we Franciscans ought to inaugurate a movement to give the people Christ as an example—give them the Gospel-life as a norm.

TEACHING MORALS TO CHILDREN

SISTER MARY NILA, O.S.F.

Perhaps never in the history of mankind has there been a greater need for teaching morals to children than today. The chaotic conditions of our modern times, with mankind passing through a threefold crisis—political, economic, and moral—challenge the earnest consideration of everyone seriously concerned with the uplift of humanity. The need of the hour, and it is a moral need in the main, is clearly evident and it comes especially to those who are commissioned to care for the spiritual needs of children. As Catholic educators we are convinced that a just social order can be built only on a sound moral foundation with its emphasis on right living.

Kelly, in his *Introductory Child Psychology*,¹ summarizes briefly and well the conditions of modern society which demonstrate the urgent need for the proper kind of moral training:

1. A seriously increasing amount of crime and delinquency, particularly among youth.
2. A lapse in moral responsibility amounting at times almost to moral anarchy.
3. Decadence of family and home life, due in part to an inequitable economic distribution and to insecure industrial conditions.
4. Increase in the number of broken homes, due especially to divorce.
5. Breaking down of mental discipline in education.
6. Corruption of politics through greed, dishonesty, and infidelity to trust.
7. Increase of leisure time which augments moral hazards because leisure is used unworthily.
8. The demoralizing influence of licentious amusements, improper radio programs and trashy printed matter.

None of these points is new; repetition seems almost superfluous did it not serve to accentuate the need for moral education. Yet one looks in vain as one pages through the bulk of present-day literature in the

¹ William & Margaret Kelly, *Introductory Child Psychology*, (Milwaukee: The Bruce Publishing Company, 1938), pp. 357-358.

field of child psychology for a really satisfactory treatment of the moral training of children. Nor is one surprised at this fact, considering the prevailing naturalism of the world.

MORALITY—THE FIRST AIM

In Catholic education, however, from kindergarten onward through the university, morality is the first and highest aim of education. Religion, the basis of morality, is considered as more than a system of truths; it is a way of life—the application of principles in the child's conduct of life. The whole personality must be developed by centering the child's intellectual and emotional development in moral training.

The suggestions in this paper pertain in the first place to parents themselves, since before all others they are responsible for the moral training of their children. But knowledge in this field is of consequence no less to teacher, pastor or whoever else holds in sacred trust the moral development of children. Principles of moral training are necessarily the same, whether they be applied by parent or by teacher. Such modifications as must be introduced in school or home are, therefore, purely accidental. We are considering the formative years of childhood proper, the years commonly spent in the elementary school, the child from six to fourteen. This is the ideal time for the acquisition of the basic moral principles and for training in the performance of acts which are in accord with them, when one considers that all the moral principles a child will ever possess have been implanted in him before he is twelve years old; that is, by the close of the period of childhood. This is the conclusion of the eminent professor of psychology, Dr. Thomas Verner Moore.²

"Morality," as defined by McCarthy, "consists in the recognition and the fulfillment of the claims of duty; in doing the right and avoiding the wrong through a sense of obligation."³ The true standard of morality is the Will of God expressed in the eternal and unchangeable Natural Law and in supernatural revelation made familiar through the teachings of our holy Religion.

² T. V. Moore, *Dynamic Psychology*, (Philadelphia: J. B. Lippincott Company, 1936), pp. 162-168.

³ R. McCarthy, *Training the Adolescent*, (Milwaukee: The Bruce Publishing Company, 1934), p. 167.

Teaching morals to children is an extended process of guided growth and directed development of all the child's powers, capacities and capabilities. Allers describes the true aim of character training as "complete realization of all the potentialities inherent in the person."⁴ There are no magic formulas, no special courses nor scientific devices by which this can be accomplished. It does require, however, a knowledge of the elements and factors which form the bases of character. These have been outlined and described by Kelly in his excellent chapter on the development of moral character. He lists them as follows:

1. The inculcation of true and worthy ideals.
2. The training of the will.
3. The formation of proper habits.
4. The establishing of emotional stability, all leading to the achievement of
5. Moral integrity.⁵

In this paper I should like to consider each of these points individually:

1. THE INCULCATION OF TRUE AND WORTHY IDEALS

Moral training is quite impossible without effective incentives for determining conduct. "Ideals are fundamental in life; man cannot progress without them. Unless we aim high, we must necessarily finish low."⁶ Ideals are embodied in a definite set of principles and are developed when ideas and attributes are made goals sufficiently worth striving for. The ideal sets the purpose; it is a worthy aspiration held as a guiding principle of action. And it must be made desirable. Right living, it is true, does imply a thorough knowledge of the right course of action; still, an ideal has no power in itself to modify conduct so long as it remains a mere subject of contemplation. "It is love that transmutes an idea into an ideal by making it personally valuable to us."⁷ It is then that ideals will become controlling incentives to action.

Ideals must be both desirable and attainable if they are to attract children to pay the daily price of achievement. The more we person-

⁴ Rudolf Allers, *The Psychology of Character*, (New York: The Macmillan Company, 1931), p. 207.

⁵ Kelly, *op. cit.*, p. 346.

⁶ J. T. McMahon, *Building Character From Within*, (Milwaukee: The Bruce Publishing Company, 1940), p. 49.

⁷ George Johnson, "Notes on the Teaching of Religion," *Catholic Educational Review*, 26:553, 1928.

alize religious observance for the child, the easier it becomes for him. It was not the fear of the law but the love of the Lawgiver that drew from St. Paul those burning words: "He loved me and delivered Himself for me." That thought dwelt upon lovingly, was the source of that strong, swift current that swept St. Paul and countless other souls (including our own Father Francis) along the road of heroic virtue. How true it is that our characters are not formed by what we understand. What we believe and love molds and shapes our destiny.⁸

The mind of Christ, the views of Christ, the appreciations of Christ are the touchstones to apply to all that concerns the child's life and conduct.⁹ From the tenderest years of childhood we are to lead children to see daily life situations in a Christ-like way. Both home and school must provide such an environment in which children can practice living up to ideals.

Prudence must be cautioned in the setting of ideals before the child so that the values of the ideal may not conflict with his potentialities. For example, the virtue of honesty is a worthy ideal to set before the young child, and it is a most necessary one. Cheating in schoolwork is dishonest and teachers should strive to convince children that to "palm off another's work as though it were one's own" is a kind of lie. McCarthy makes this point, however, and it is worth quoting: "It is unwise and unjust to put too great a strain on human nature, especially on half-formed human nature. Therefore, a teacher should not make it easy for the pupils to cheat by leaving the classroom, for example, during an examination."¹⁰ It is also unwise to place before the child figures which represent conditions of life totally unlike those under which the child is placed.

In the classroom, I believe, we teachers ought to place great stress on the solving of moral problems met in the life of the child. Confronted with varied circumstances and numerous examples, the child can come to grips with the ethical problems at stake. The mere memorization of the Catechism with only a superficial explanation can hardly be sufficient. The Catechism itself does not offer enough examples to clarify all the concepts. The children ought to be encouraged

⁸ McMahon, *op. cit.*, p. 51.

⁹ Edward Leen, *What Is Education*, (New York: Sheed & Ward, 1944), p. 282.

¹⁰ McCarthy, *op. cit.*, p. 143.

to bring hypothetical problems or problems of their own to the fore. Behavior problems suggested by the content of current newspapers and magazines, the radio and the movies, can provide excellent material to vitalize the discussion period.

Teaching morals to children involves infinitely more than pious theorizing. It entails much more than expounding the Catechism to children, narrating Bible stories or guiding them through the liturgy. "Good rules do much but good models do more." And Father Leen reminds us, "It is not by the dead letter of the printed text that souls are formed to good, but by the living voice of a teacher who lives and loves the truth he imparts."¹¹ It is not enough that the teacher know accurately the truth he teaches and the morality he expounds. He must have a love of and an enthusiasm for the truth."¹² Our lives must touch the souls of our children more than do our words.

2. THE TRAINING OF THE WILL

"Morality is not a thing of instincts or of conditioned reflexes. It is the result of intelligent and practical willing."¹³ Some one has wisely referred to the will as the "spinal column of personality." Will lies so deeply at the root of moral life that without it moral training would be impossible. If children are to be moral, they must first *want* to be moral. That determination means that they have a correct conception of the moral idea, that they are convinced of its worth, and that their wills have been strengthened for its attainment.¹⁴

The training of the will and moral training are almost synonymous. The task of educators is to develop the will to meet situations where moral deliberation urges in opposite directions. The child must be taught those moral principles which are to guide his voluntary activity and which are strong enough to motivate his choice. Through repeated actions, properly guided, self-control and self-discipline are to be developed. It is worth recalling that constancy of will in matters of even the greatest moment in life may be attained by practicing self-control and self-denial in little things. Hence the routine tasks in school and

¹¹ Leen, *op. cit.*, p. 171.

¹² *Ibid.*, p. 174.

¹³ McCarthy, *op. cit.*, p. 177.

¹⁴ *Ibid.*

the ordinary duties in the home offer excellent opportunities for will training and they should be utilized to the full.¹⁵

Teachers must remember that the object of will-culture is not to break the will but to mold it; to conserve its power while directing that power along the right channels. McCarthy cautions us of the grave injustice to rob a child of his initiative or to undermine his confidence in his own abilities. "We should not forget that the delinquencies of one child may be as conclusive evidence of will power as are the virtues of another. I do not say that the wills of the two are equally good but that they are equally strong. The child whose powerful will is being exercised in evil-doing has been mistreated. He needs corrective treatment. He must be given new motives and then encouraged to use his sturdy will and to make it even more vigorous by acting through those motives."¹⁶ It is obvious that good will is as necessary as strong will. Good will involves moral excellence, righteousness, and the earnest striving after ends worthy of human energy.

The principal means of training the will are the presentation to the child's intellect of worth-while motives; teaching him to evaluate and to appreciate these motives; and guiding the child to make them permanent possessions. The essential aim of will-training is self-control on the part of the child—a self-control that directs and restrains acts, thoughts, and emotions by means of the will. The child who exercises self-control is master of himself. Our task, then, is to guide the child in the training of his will so that the motives which stimulate his actions are high and noble; so that he deliberates clearly and carefully; so that he chooses wisely; so that he makes proper resolutions and adheres to them; so that he acts promptly. Summarily, training of the will should result in the child's acting with uprightness and energy, with prudence and perseverance.¹⁷ The child must learn from early years that, to make the Christianity to which he is born to fructify for himself in character and in happiness, he must school himself—inspired by the example of Christ—to practice constant self-discipline and self-denial.¹⁸

¹⁵ McCarthy, *op. cit.*, p. 76.

¹⁶ *Ibid.*, p. 78.

¹⁷ Kelly, *op. cit.*, pp. 71-73.

¹⁸ Leen, *op. cit.*, p. 192.

"A well formed will is the foundation for moral training. It is the mark or seal of character."¹⁹ The purpose of moral training is to produce children who guide their lives according to principles and through Christian motives.

3. THE FORMATION OF PROPER HABITS

The third basis of character is the formation of proper habits. The child must only use his reason in the quest for truth, or exercise his will in the choosing of the good. He must be temperate in all things. It is necessary that well-organized habits of thinking and acting according to ideals be formed early in life, for good habits constitute the best support of character. In the moral training of the child ample provision must be made for the formation and practice of good habits, habits that will become second nature to the child, stabilizing conduct and becoming themselves a mode of conduct. The child must establish right ways of thinking, willing and feeling through the cultivation of the Christian virtues both in the home and in the school.²⁰ These habits or controls of conduct constitute the practice of virtue.

"A virtue is strengthened by the same acts as gave it birth."²¹ Children must be trained to sincerity in speech, to honesty in general—being straightforward in their relations with others and candid with self. They must be schooled in fair dealing; they must be toughened against taking unjust advantage of others and against being contemptuous of their rights in any way. We must remember that moral training is not a negative affair. With a child's healthy hatred of lying we would want a hearty love of telling the truth. "Chesterton's emphasis on the vitality of a virtuous person, on the vigor and force of a personality that has built up a system of desirable habits, challenges the child who is starting out with all the spontaneity and enthusiasm he possesses to do great things for home and country and God."²²

Psychology tells us that the most significant characteristic of learning is the activity of the learner. If morals are to be successfully learned, they must be lived. In a very real sense the child must be a

¹⁹ McCarthy, *op. cit.*, p. 78.

²⁰ Kelly, *op. cit.*, p. 350.

²¹ Leen, *op. cit.*, p. 174.

²² McCarthy, *op. cit.*, p. 188.

"doer of the word," and not a hearer only. All too many of our children leave the parochial school with little real knowledge of their religion. Much of it was learned in a rote memory way and only so much as was put into practice in a consistent and meaningful way is really a part of the child's nature. Dr. Johnson has said very truly, "As far as the young are concerned, it is our responsibility, be we parents or teachers, to provide them with those opportunities to think and to live and to do, which under our guidance and direction will yield them that inward might which is born of Christ."²³ The function of the teacher, he maintains, is to stimulate, to inspire, to guide, not to mold and make. "The teacher presents the truth . . . the child grows up to the truth and in the truth, in the measure that he does the truth. We learn to live by living, and another cannot live for us; the power that makes for moral integrity is within us and we alone can free it unto accomplishment."²⁴

None of us subscribes to the Socratic fallacy that "Knowledge is virtue." Rather, in the union of knowledge and virtue we find perfect integration. Two inseparable requisites for moral training are the acquisition of moral knowledge, as we have seen, and the development of habits of right living. No elaborate enumeration of studies need be made to substantiate the relationship between moral knowledge and conduct. Ordinary experience with children is sufficient to show that knowledge of the right principle does not automatically pass over into right conduct. The need for moral training involving the inculcation of habit is plainly evident and this training must begin early.

The child is born a potential moral being, possessing by nature a mind and a will which function very early in life. Research conducted under the direction of Sr. Mary Cecilia McGrath indicates that the dawn of religious and moral consciousness occurs much earlier than the sixth or seventh year of age. At the age of three the child begins to develop moral ideals.²⁵ Training and guidance in habits of goodness constitute the paramount task of parents at this pre-school age. These early years are the ideal sowing-time of habits which will grow through

²³ Geo. J. Johnson, Introduction to McMahon, *Building Character From Within*, pp. vi-vii.

²⁴ *Ibid.*

²⁵ McGrath, Sr. Mary Cecilia, "Some Research Findings in the Moral Development of the Pre-school Child," *The Catholic Educational Review*, 24:145, f. 1926.

the years. And the child must find the school a moral laboratory. The school must stress moral values in its government, instruction and activities. "The emphasis must be placed not only on lessons and information, but on guidance and activity as well. The great business of life is to live in conformity to God's ways of doing things. The best preparation for later development is present right living, and right conduct is the acid test of both right living and good citizenship."²⁶

4. THE ESTABLISHMENT OF EMOTIONAL STABILITY

The child is not all intellect; nor is he all will. Back of most of the activities of life are feelings and emotions. Emotional stability, the fourth factor forming the basis of character is a most desirable accomplishment and a very necessary one for a thorough-going, well-rounded, successful life. The problem of emotional control is a vital one and a most difficult one as well.

Feelings and emotions play so important a part in the child's behavior because they furnish many of the dominant motives and interests of life. Our fundamental task is to help the child to develop a rich emotional life and to attach his emotions to worthwhile things in life; to train him in emotional control in order to insure the formation of a solid character and a well-balanced personality. Our interest must be in the heart of the child and in enkindling in that heart the fire that Christ brought to earth.

Part of our task is to starve the undesirable emotions by lack of exercise and to foster the desirable ones by exercise.²⁷ In the process, however, we must remember that we never train anything by killing it. According to McCarthy, the emotions are educated "not by being crushed but by being controlled; and this control consists simply in responding with that particular emotion which the situation calls for, in the amount and for the time that the situation demands."²⁸ A proper redirection of emotional activity keeps the emotions as helpful servants and prevents them from becoming severe masters. Uncontrolled tendencies, we know, lead not only to trouble and failure, but

²⁶ Kelly, *op. cit.*, p. 360.

²⁷ *Ibid.*, p. 69.

²⁸ McCarthy, *op. cit.*, p. 51.

frequently to maladjustment. The serious mental disturbances and behavior difficulties that sometimes follow in the wake of emotional instability need no further comment.

Kelly points out the fact that the importance of emotions in behavior has not been fully and properly appreciated. "Not so much what one knows, but rather his attitude toward himself and others, is the main-spring of behavior."²⁹ He feels it would be a great step forward if the school were to endeavor to handle the problems of behavior with the same energy that has characterized its efforts to understand and develop the intellectual and physical capacities of the child.³⁰ This challenge should not go unmet.

5. MORAL INTEGRITY

Knowledge of ideals, training of the will, formation of good habits and emotional stability must all lead to moral integrity. Teaching morals to children is, in the last analysis, teaching them to "put on Christ."

For success in guiding the normal growth and development of a child into a Christ-like character or personality, it is essential that the educator take notice of and properly direct the basic needs or inborn urges which the Creator has placed in man's nature, for these inborn urges will lead the child to God or away from Him. These needs are:

1. Man's need to be recognized as a person.
2. His need of Response, that is, to receive and give affection or love.
3. Man's basic desire and need for authority.
4. Man's desire and need of achievement or accomplishment.
5. Man's need of personal security or freedom from fear.

With proper religious training and moral guidance these inborn hungers or desires will lead the child to God and to happiness, for knowing that he is a child of God and an heir of Heaven he realizes his personal worth and dignity. In God's love he finds his need of response satisfied. He recognizes God as His Supreme Lord and lovingly obeys His commands as also those to whom God has given authority. In doing God's Will and trusting in Divine Providence he

²⁹ Kelly, *op. cit.*, p. 353.

³⁰ *Ibid.*

feels secure. Thus self-conquest and growth in sanctity, which is the greatest achievement in life, bring him happiness for time and for eternity.

If we are in earnest about our task, a tremendously important task, we can truthfully say with St. Paul, "My little children, of whom I am in labor until Christ be formed in you." For we have seen that teaching morals implies teaching the "whole" child—the thinking, willing, loving little person—to know, to love, and to serve God.

DISCUSSION

SR. MARY IMELDIS, O.S.F.:—Sister Nila has outlined and developed the broad general principles applicable to the teaching of morals to children. I should like to apply these principles to the teaching of a specific virtue, and I have selected for consideration the virtue of obedience.

Research studies have shown that the predominant fault of children is disobedience. And yet obedience is natural to man—a duty and a basic need at the same time. Man's need for authority is inborn and it finds its outward form of expression in obedience, but why is the common complaint today: "These children have no respect for authority"?

Authority must be founded and based on God from whom it comes. From their earliest years children must be taught that God is the ultimate and unmistakable source of all authority. Parents and those who take their place—all lawful superiors—hold in sacred trust the power of authority God has given them. This principle once grasped, the appeal must be made to the heart of the child. He must learn to love the virtue.

Scripture stories hold preëminence in illustrating every virtue. Therein can be found the ideal of obedience embodied in such characters as Isaac, Ruth, Samuel and the young Tobias, to mention but a few. And above all, the life of Christ unfolds the ideal of obedience from the crib to the cross. The picture of the boy Christ leaving the temple with Mary and Joseph to go down to Nazareth where He was "subject to them" might very well adorn the wall of every Catholic home and school.

Not only religion, but literature, history and art are some of the other school subjects which can contribute to a fuller appreciation of the virtue of obedience to God and country, to parents and teachers—to all lawful authority. Another helpful means that can be used to introduce into the mind of the child the principles and ideals of obedience and respect for authority is a technique known as bibliotherapy. The child reads a book in which the hero or heroine suffers from difficulties closely allied to the present problem of the child. In so doing he lives out the hero's emotions and gleans general principles governing conduct, ideals and attitudes of mind which enable him to see his own difficulties from a wholesome point of view and so to manage himself more in accordance with the dictates of reason. Those of you who aren't already familiar with this procedure will be interested in securing a copy of the booklet *Character Formation through Books: A Bibliography*. It describes the bibliotherapeutic procedure and gives an annotated

list of titles according to the various age levels: primary, lower, middle, junior-high, and high school as well as a character index, author index, title index and directory of publishers.

This ideal of obedience and respect for authority is most efficaciously inculcated through good example. On the other hand, there is nothing that weakens or destroys respect for authority so much as the misuse of authority. In misuse you destroy the ideal. For example:

Frequently parents criticize the teacher's actions or the rules of the school to the child or in his presence. It is but natural that the child will acquire a spirit of criticism, defiance and resistance.

The use of sarcasm and irony is a cowardly method. The child either cannot or may not defend himself with like weapons.

The abuse of confidences often undermines all confidence in authority.

Acting the role of a tyrant and forcing submission leads to hatred of all authority. God wants our willing submission. We must win from children an obedience given willingly.

Concessions are sometimes made to allay ill humor or to avert temper or tears. This undermines authority, too, as does a weak, hesitant, irresolute or capricious manner of commanding.

The list is incomplete, but suggestive enough. On the positive side, the following conditions are necessary for the proper exercise of authority:

Self Control. Calmness commands. Temper cannot be excused on the plea of nervousness.

Respecting the Child.

Loving the Child.

Firmness of authority. To attain this quality of firmness we must know what we want; we must want it decidedly and consistently. Moreover, if a threat is made, it must be carried out.

Concerted action on the part of those who hold authority. The ill effects of discord and dissension weaken that authority and present glaring contradictions to the child.

The training of the child's will and the formation of desirable habits of obedience must begin very early in life. There should be as few unbreakable rules as possible. If we have a few carefully chosen rules we can insist on obedience to them. In the home, for example, there should be rules like the following:

Say your morning and evening prayers.

Come home at a certain hour.

Study lessons at given times.

Go to bed at a certain hour.

Perform certain tasks in the home.

Treat your parents, brothers and sisters with courtesy.

Once made, one must be consistent and insistent about conformity.

Our own emotional control can be contagious. Very often parents and teachers are rushed and tired and flurried and as a result orders are given in an excited

tone, not remembering to get quieted down before speaking to the children. We could lessen the strain on our own health and dispositions by quieting ourselves into a calm state before acting.

There is no better way of teaching the principles of obedience, embodying it into a lovable ideal, helping the child to accept willingly the practice of its virtue than centering our teaching of obedience on the God-man. The child must learn and love and live the life story of Christ, whose life-work was summed up in the scripture text: "Behold I come to do Thy will."

MORAL FORMATION OF THE ADOLESCENT

FERNAND PORTER, O.F.M.

In the order of human values, God has willed that nothing be superior to the movement of a heart which freely makes an option for what is right. There God finds His glory, and man, his rest and joy. The providential age for such a training in liberty is adolescence. The educator has nothing else to do than to render the educated soul, able, despite suggestions from environment or instinct, to rise almost spontaneously to what is right. One understands, in examining the super-human grandeur of such a task, the words of St. John Chrysostom: "Nothing is greater than to form the morality of adolescents; it is the art of arts."

Now, the irreplaceable society which assures that formation is the family. It envelops the child, and afterwards the adolescent, in the conjugated influences of its background and its characters. After a few technical notions which are necessary, we shall give a description of the characteristics of adolescence, and then indicate in what manner the family satisfies the needs of that critical age which is so decisive for one's entire life.

To understand what is perfect moral education is easy in the presence of a concrete specimen of true Christian formation; a true and finished man of character who thinks, judges, and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ.

Such is the goal the educator must attain. But from what human datum must he depart? From the adolescent. Adolescence is an age between two ages, as it has so well been said. We no longer have to deal with the child, that plastic, malleable being, informed from without; that impressionable being who demands from his environment thoughts, concepts of life, motives of action; that evolving being who wants only to reproduce what he sees around him and to conform himself to his environment in everything.

CHARACTERISTICS OF THE ADOLESCENT

The adolescent is not yet the adult who thinks, judges, and acts by himself, who has the sense of personal autonomy and behaves accordingly. No, the adolescent is a being in transition, too old for childhood and too young for maturity. He is a being in ebullition, in fermentation, in formation. That time of instability and disequilibrium when one puts aside his mentality, his morality of childhood, and gropes for the mentality and morality of adulthood is the most important period of all in life.

It is the moment when the decisive play in the game of existence takes place. Shall the man who struggles in the adolescent come to light? In that mysterious fight with the angel, will Jacob be victorious or defeated? It is the crisis of personality. The best among the elements are trying to come to light through the troubles of instinct. But we must confess: that fermentation of the best and the worst in a chaos. It is a paradoxical moment, very intense, marked by an unbridled individualism, a lawless mysticism and an immersion into sensibility.

Physiological puberty and psychological maturity have a similarity, a connection, not a total dependence. The adolescent is in the process of discovering his age, the interior world, the only one that gives to human life its true value. While the fundamental problems of existence are arising with a passionate insistence, receptivity, tranquillity, and serenity of soul are lacking to perceive and to welcome the answers.

The educator cannot ignore these characteristics of adolescence, for knowledge of the subject to educate, to form, is the most important part of education. Cardinal Petit de Julleville has described the characteristics of adolescence in a masterful way: the crisis is general; instability, anxiety, contradiction, independence, powerlessness. Every domain is affected. The disproportion of the body and the inelegance of forms are accompanied by a lack of logic and method, the dispersion and inattention of mind, judgments without gradation dictated by emotivity. The will is without continuity, easily faltering but also capable of heroism. The sensibility is quivering and whimsical, exposed to unexpected changes. Conscience is easily irresolute and doubtful, inclined to scruples, or on the contrary, deliberately casting a veil over embarrassing questions of chastity, justice, etc.

If all the touches of the picture do not apply indifferently to every adolescent, the general view remains none the less quite correct.

It is a disconcerting and tiresome age, unpleasant for the lazy educator, but captivating by its very difficulties, by the very reason of the necessity to introduce into the heart of the adolescent the will to fight and to conquer. Such is the goal to pursue in the education of the adolescent. The adolescent who refuses to fight is doomed beforehand to moral mediocrity, to wretched forfeitures.

FAMILY INFLUENCE

Nevertheless, it would be a tactical error to harass him with incessant calls to energy. It is far better to arouse in him a taste for the strong life. The best environment in which to perform such a work is the family, owing to its protective setting and to discreet action of its educators, which give the family such an eminently educative influence.

The family as the "natural and efficacious setting for the education of man," is admirably organized to effect that mutation of the child into an emancipated man, capable of leading his own life. Day by day, almost imperceptibly, it will give him, through its lasting institutions and through the example of its educators, the means of fortifying his young liberty and of conforming his life to the Christian ideal.

From Christian rites in the family we have a right to expect an influence similar to that of the Sacred Liturgy in the Church and to customs in religious orders and congregations: that mysterious osmosis between a gesture and the thought it implies. By their stability, the family rites create habits; by their silence, they dispense authority from irritating interventions; by their high plane they lead to generosity without revealing their influence. Everyone knows the tenacity of those family habits which exploit to the core the sentiment of honor, of personal dignity, the *esprit de corps*, the shame of slipping, social solidarity, tradition, etc.

The well-regulated family is the only one that can preside over family rites in the right way. Thus will be exorcised from the home that modern plague of education: King caprice. Submitted to a rule, the family will also possess the splendor of order, the best means to achieve self-control.

GUIDANCE THROUGH LOVE

The family atmosphere subjected to a law and organized into order will also be luminous and loving. Luminous with that spiritual light which is called joy. While pleasure kills and exhausts, joy announces that life has succeeded, has gained ground. "Art," writes Francois Charnot, "consists in grading trials and measuring efforts for the great thing is to give the adolescent a high idea of his power and to sustain it by victories." The home shall be luminous which will maintain a super-natural optimism. It will be loving; for education, the sequel of generation, cannot be done except in the sweet enfoldment of motherhood, which is a work of love.

True love, while consuming egoism, individualism, and the harshness of life, will keep the right equilibrium between authority and tenderness, in order that they may not paralyse one another.

Order, light, and love will enable parents to arrange the hours of work. While encouraging the work of their adolescents, they will accomplish the educative gesture *par excellence*. They will banish all connivance with laziness and shirking under whatever form. On the contrary they will stimulate in their growing children curiosity, the fighting spirit, the desire to overcome difficulties—in a word, energy.

RELIGION AND PIETY

Love of work and effort will be sustained by prayer. The adolescent of today will have to live tomorrow among wolves and be victorious over the world. His soul must be tempered like steel. Let us fear superficial and sentimental piety. Religion must plunge into the solid foundations of dogma. Let it be a total devotion to the adorable Person of Christ Jesus; let it be a life lived with Him through sanctifying grace, the key to happiness eternal and terrestrial. Piety must not seem to be a purely external rite—often performed mechanically—it has to be a ferment of life. If piety separates daily life into segments, let it be like irrigation canals bringing fruitful life to arid plains. Piety is not limited to a series of ceremonies. It is a spirit which animates all of life. The truly pious man is a man of conscience, of duty,

who is unable to compromise with lies, disloyalty, idleness, sloth, wickedness, wrong. Let us note here how dangerous are some instructions in piety given by certain institutions. Their praises and reservations have the weakness of leaving aside a great part of moral life and of insisting on external attitudes more than on the very essence of religion. Parents are certainly in a better situation to make a general judgment of the Christian value of the religious life of their adolescents.

The order we have analyzed in its elements is indeed the providential answer to the needs of the adolescent: a family that is orderly, luminous, and pious, will change him into a man of character docile to the lights of reason and faith. But order, in every society, can be obtained only through the art of commandment.

GENTLE AUTHORITY

The first undertaking of educators is to make an ally of the adolescent's conscience. In order to succeed, they must enthrone in him the presence of God. The strength of authority—in the juridical as well as in the psychological sense of the work—comes from God. There is no commandment which can isolate itself from the power delegated by God. Parents who consider themselves as mandated by God in the exercise of the power will develop in their children the sense of duty and conscience. They will make the duty of obedience an act of religion to God, the sovereign Master of life and death. Finally the will of their children will bend only to the Lord, Who can claim our homage as free human beings.

One can easily guess what abnegation such a concept of authority postulates from the soul which exerts it. The holder of authority may never push himself forward nor profit from his work; he has to dictate rightly the voice of God, to interpret well to youth the divine will. "Every commandment which is the voice of concupiscence engages the inferior in a dead-end. He comes out of it by the door of duplicity or falsehood or embittered resignation."

Authority is a service, and to make oneself obeyed means to win the adherence of the mind, the donation of the individual to the beneficent

will that commands, at the price of any sacrifice: generosity to lead in suffering when necessary; to favor the departure from the home by fostering vocations, to bear ingratitude.

If in the community of the family, as in any other social cell, a head must lead the members, there is, nevertheless, the obligation to preserve that authority by lightening it, by making it respected by one's good humor, optimistic words, and, above all by the example of one's respect for every other authority, be it ecclesiastical, civil, or educational.

INFLUENCE OF ENVIRONMENT

This almost biological law of the influence of the environment on the child is easy to illustrate. If the child, to such a degree, is dependent on the home, on what he sees in it, on the persons he lives with, the parents' problem reduces itself to raising the moral level of their life, which they uphold as an example to their children, whether they want it or not. The case of bad example is too evident. Good families protect themselves from it. But the temptation is far more subtle to yield to mediocrity. Training and education are impossible with mediocrity. In the interior conflict of tendencies, mediocrity of life will always defeat the eloquence of virtuous discourses. The child, and still more the adolescent, always takes the surest way: that of virtues practiced under his eyes rather than nice speeches. Variations, slips between exhortations and actual practise run the risk of compromising the Christianity which we preach and of reducing what must be a way of life merely to nice words.

The good example of the parents, their convictions (knowledge which has become a law of conscience) are thus the strongest cards at their disposal in that game which is the formation of their children.

The attacks of the Church's enemies against the family, the removing of the mother and wife, from the family circle, the subversive ideas of secularism, of materialism, show quite clearly the strategic importance of the family as a cell in Christian education. At the same time, the warning words of the Sovereign Pontiffs are also a proof of the solicitude of the Church towards the family, *res sacra*, the sacred thing, says His Holiness, Pius XII.

Since *Arcanum divinae sapientiae* of Pope Leo XIII, which describes the care of the Church, during centuries, for the family and matrimony, through *Casti connubii*, *Divini illius Magistri*, and *Ad catholici sacerdotii fastigium*, the three basic encyclicals of Pius XI, to the numerous and providential practical instructions given in our days by Pius XII concerning the family, Christian womanhood, the modern young girl, the adolescent, the constant policy of that supreme authority of the *familia Dei* has forever placed in full light the rights and duties of the *familia hominum*.

There is no educator who does not believe in the marvelous possibilities of the Christian family, in its repercussions in the world of souls. Our sacerdotal and religious life is a living testimony to the fruitfulness of that marvelous garden. Our duty is then quite clear: to enable the young ones confided to our care to profit, to the utmost, from their family life; to prepare them for life by guiding them towards a home—their own home—a home that will be desired and loved, a home that will bear fruit for the glory of the Eternal Father and the prosperity of temporal society. Our Seraphic Father Saint Francis was the first reformer in the Church to uphold that policy concerning the family. As a general rule, he did not want even the craving for holiness to take parents from the home. On the contrary, that noble ideal must bring into the home such a discipline of life as to render it a true sanctuary of holiness.

DISCUSSION

ROGER BARTMAN, O.F.M.Conv.:—In his book *Helping Youth to Grow*, Rev. Joseph Kempf treats of the importance in the understanding of the scruples often prevalent in boys. In discussing Fr. Kempf's causes, we may eliminate the psychology and point out the causes as given in his book.

One of the chief factors in those who suffer from scruples is the proneness to anxiety. Some are inclined to this condition more than others. In youth we often speak of the boy's temperament or his native inclination to act one way rather than another. This inclination is not a fixed condition but especially in youth can be modified by education and change of environment.

A second factor in youth is the matter of fear. In adolescence the awakening of the sex life, failure of receiving social recognition, the feeling of inferiority are but a few of the elements of fear. We may list among the spiritual, the fear of bad confessions, sacrilegious Communions, general confessions, etc.

The last and most important factor in the production of scrupulosity is the fear that is produced by insufficient knowledge. A child picks up misinformation in matters of religion. As he develops these false ideas should be eliminated through

correct religious instruction. But it often happens that youth retains such erroneous ideas and more often acts on these rather than on correct knowledge. He may even give assent to the truth and in practice find it most difficult to act accordingly.

How is it possible to identify the anxious youth from one with a nervous temperament? Some of the marks of anxiety may show up in any of the following: one who is addicted to touchiness; one who is very self-conscious, who lacks confidence in himself; one who is easily upset by the least criticism; one who is unusually shy. These boys are not necessarily scrupulous, but have a tendency towards scrupulosity. An effort must be made to eradicate these particular tendencies.

Adolescents need and must be supplied with the correct knowledge of their faith. Often questions which arise in the religion class is simply the lack of the true nature of the subject being treated. Failure to distinguish between mortal and venial sins may easily lead to scrupulosity.

Many boys have a most unusual idea of God and His attributes. They imagine God simply as the God of wrath. If they recognize the love and the mercy of God, the knowledge is usually incorrect. All of these ideas must be cleared up and corrected.

Among the many points that cause youth great difficulty are those which treat of chastity. Thoughts, imagination, reading and general emotional impulses cause them no end of fear and anxiety. Unless these matters are clarified and treated competently the boy may succumb to scruples.

With correct knowledge many of the fears of youth are eliminated. It is impossible to know all the fears of youth. It is not desirable to ridicule these unreasonable fears so that we shame the youth. Rather it is recommended that the priest make of the fear an absurdity while at the same time giving sound doctrine to counteract them. Youth must be trained to act on his own and tell himself that the fears are silly and without support of the true doctrine.

If youth is given sound counsel, good instruction in the matters most vital to him, and practical methods of eliminating undesirable thoughts and images, then many of the scruples will be conquered.

PIUS BARTH, O.F.M.:—Following through on Fr. Maurice's suggestion on doing research in moral guidance, I would suggest a Master's thesis on "Moral Guidance in the Developmental Tasks of Adolescents." These tasks which must be properly guided are:

1. Adjusting properly to a changing body.
2. Adjusting properly to the opposite sex.
3. Achieving new independence with responsibility.
4. Recognizing the values of the peer group.
5. Wise choice of vocation.
6. Proper use of newly-won leisure.

This theory of developmental tasks, recently emphasized by the studies in human development at Yale, Harvard, and Chicago is midway between determinism and the out-and-out doctrine of individual freedom, and is reconcilable with the doctrine of the better Neo-scholastics.

YOUTH FOR CHRIST

THOMAS M. SCHNEIDER, O.F.M.

The problems of youth are the concern of every age, for the basic problems of life do not change. Each new generation must make its proper adjustments to the facts and circumstances of life. Immaturity, the lack of proper knowledge and perspective plus the neglect on the part of parents make it hard for our young friends to follow a right and true course of action. Their task is difficult and fraught with many dangers. The youth of today are living in a period of transition. Restlessness pervades the whole world. Uneasiness has crept into the lives of all. The conditions of our social, economical and political life are reflected in the mental outlook and conduct of our youth. Boredom concerning the serious things in life is a resulting effect of these conditions. Not a healthy atmosphere in which modern youth must work out its manifold problems.

NEED OF GUIDANCE

There is a dire need for moral guidance in every phase of their activities to steer them through the shoals of danger and evils that confront them and lead them to a true and deeper knowledge of Christ. We who are present today can look back to the days of our youth and remember the guidance of our parents, the thoughtful help of our teachers and the aiding hand of our friends. They helped us shape our lives. To them we must credit our position in life. The youth of today needs this guidance all the more, for they are passing through dangerous years. Society has given them more opportunities to deviate from the good and to seek the allurements and pleasures of evil.

It is true that in the past few years attention has been focused on youth and their problems. The world has become more and more youth conscious. Numerous surveys reveal the pitiable status of their

condition. The moral forces of this world, the Church, the State and Society, have applied themselves to aid youth. As a result many projects and practical civil measures were undertaken to promote the welfare and interests of youth. Training schools, courses in youth guidance and the financial generosity of the public do much to combat a very serious evil termed juvenile delinquency. The existing coordinating agencies, the C.Y.O., Y.M.C.A., Scouts, and the municipal departments of recreation and parks, combine to provide effective programs that do alleviate the dangers threatening youth. But they have not removed juvenile delinquency from present day society. A glance at the daily papers, youth surveys and court records will readily convince us of this fact. Progress has surely been made and beneficial results obtained. These gains must be consolidated and more effort must be expended to reap the fruits of real and permanent victory.

However, too much of the youth work being done in the country today is merely lip service, pure and simple. Too many people have fallen into the bad habit of talking a good program; leaving the actual implementing of such service to others who will pitch in and do the work. The causes of juvenile delinquency must be eliminated, whether they spring from the home, the school or environment, before youth can spend a happy and profitable adolescence. Because of the complexity of forces contributing to the delinquency of youth, it would be rash for any one person to prescribe a perfect antidote for them.

PARENTAL INTEREST

The cooperation of parents has now been achieved. Too many of them think and feel that the school should completely guide and teach their children. This thought and practice are both sinful and rash. Modern parents are neglecting an obligation imposed upon them by God and Nature. They are entrusting the welfare and the destiny of their progeny to hands that are already over-burdened with the responsibility of teaching a standardized curriculum. The assembly line education now offered by so many of our schools does not adequately direct and guide youth to make a practical application of its acquired knowledge. It remains for the Church and the social worker, professional and volunteer, to undertake this direction and guidance.

The home has lost its hold on the present generation. Youth especi-

ally prefers to spend most of its leisure not in the bosom of the family, but rather in the company of friends and strangers. Therefore if direction and guidance are to be given at all, they will have to come through the priest and the social worker. It is estimated that the average boy in a large city spends approximately three-fifths of his time away from home and school. Leisure time must be converted into practical occasions for influencing the hearts and minds of the growing generation. The youth worker must therefore foster social and athletic activities that will attract and interest the potential street wanderer.

FAILURE OF YOUTH CENTERS

One reason for the failure of many youth centers and programs is that so many youth workers have not provided suitable activities. Some have placed too much emphasis on a social intellectual program that is not in conformity with the abilities and aptitudes of their charges. Others have devoted too much of their time and energy to promote a sports program. All the circumstances must be weighed before establishing a definite plan of action. A combination of a religious, social, physical, civic and educational program has proved its worth. One or another phase of this program should be emphasized. This will enable the leader to meet the demands of every child.

Guidance of Catholic youth, then to be real and genuine, must embrace more than a social and athletic program. It must be deocentric because we were created for God and will be happy only when we attain God. Christ is the life giving principle of true guidance. The entire youth program must be centered in Him. The youth leader must attempt to preach and teach Christ and the principles of Christianity to his charges. This does not mean that the youthful followers of Christ must renounce the activities of this life, nor must they stunt their natural faculties, but they develop and perfect them by coordinating them with the supernatural. Youth must be trained to display their Christlikeness in school, at home, in sports, at the theatre, in the pool, on the dance floor and in the auto. It is foolhardy to preach and perilous to follow any guidance theory or fancy not coming from Christ, or not bearing His stamp.

Another error quite prevalent in youth work is the failure of youth workers to realize that they are practical guides capable of inspiring or discouraging anxious youngsters. They must be doers of the word.

They must possess not only moral and intellectual qualifications, but likewise the ability to lead others to follow their example spontaneously, of their own accord. The success or failure of a program depends upon the youth leader's personality, logic, ability to utilize all the media at his command, and above all the willingness to make himself available at every opportunity to teach and guide the youth in his charge. Only when he carefully supervises the planned activities personally can guidance and advice be given. Merely to arrange activities without directing them will not benefit or help youth. He must try to direct all the activities. Then and only then will they serve as a laboratory in which he can study good and bad tendencies and characteristics of adolescents. Correction and encouragement will be more effective.

Our Lord gave us the correct method to build an organization when He selected a group of men from all walks of life to be the foundation of His Church. For three years He taught them about the spiritual kingdom of God. He was constantly with them. After His death and resurrection He sent another Paraclete to counsel them and teach them all things. He further promised that He would be with them until the end of the world. The youth worker must follow this pattern too. In giving personalized attention that will be effective our youth leader must associate with his youth as much as he can. He must be active at all affairs, ready to point out the true values that can be learned in the many varied activities sponsored by the youth club.

ATHLETICS AND RECREATION

In building a youth program that will lead boys and girls to Christ the youth leader must use athletics and recreation. Especially is this true in guiding American youth. Athletics and recreation are powerful factors in training and developing youth. Not only are they baits and stepping stones to higher things, but they do help to build strong, graceful bodies, and to foster normal, healthy minds. When youths are busy and interested in sports, evil can find no chance to worm its way into their minds. When they are idle and have nothing to do, they easily take up things that are bad. But once absorbed in a game, they think of nothing else, they want nothing else. Evil must wait.

These activities will serve a greater purpose than just killing measures if the youth leader will take time to point out that they are means to a greater end and realize that important lessons can be imparted to the boy and girl engaged. Youth does not learn naturally. They must be taught that sports will develop important aspects of their personality. The training which is given in athletics betters them and their character. The necessity for quick thinking developed in sport will be useful in business or in a profession. A well built body, resulting from training, will stand them in good stead later in life. The doctrine of fair play, the idea of cooperation in these activities, the respect for the accomplishments and skill of others, taking a defeat with a level head and going forward for greater and better conquests—these are lessons which will influence consciously or unconsciously the future conduct of youth.

SOCIAL ACTIVITIES

Social activities will refine our youth if properly supervised and carefully planned. It is common knowledge that if the parish will not sponsor dances and other social recreations, youth will seek them elsewhere. The youth worker has a golden opportunity to study his charges at these affairs. They can be dangerous if they are not supervised and the proper decorum maintained. He can best achieve this through his conferences and personal contact with individual members. It is also wise to invite the parents of the youth to chaperon social activities. He will not only gain the goodwill of the parents but the youth will appreciate the care and attention given them.

Civic and educational activities should only be supplementary to the school. But they can do much for enlightening youth on the problems and evils of the day. They can form an integral part of the program and they will put into practical application the knowledge youth has learned in school. Visits to the civic buildings, to factories, and the constant use of instructive movies will aid and help youth to take a deeper and a more serious interest in civic affairs and assure us of better citizens tomorrow.

Religious activities in the form of weekly conferences, the practice of monthly communion, public recitation of the rosary, holy hour and days of recollection, especially a closed retreat will lead our youth to

Christ. This is the heart of a youth program. Cooperation and response to these activities will be the barometer of a successful or poor youth program.

The youth leader should be a priest. To entrust a youth program to a layman completely is not practical or advisable. A priest is much more qualified and capable to conduct a program that will lead youth to Christ. Given the proper support by his pastor and the interest of his parishoners he can't help but be a success. God will take care of that, for He is more interested in youth than we think.

Franciscans have always been interested in youth. It is the glory of our order to be associated with the common people, to be among them in order to win them for Christ. This task will be more easily accomplished if the brethren of St. Francis will interest themselves in this important apostolate.

No finer text book can be found on the market today than the Twentieth Report of the Franciscan Educational Conference held in 1938.

DISCUSSION

DAMIAN B. LYONS, O.F.M.:—Father Thomas gently reminds us that the Franciscans once held a conference on *The Youth Question*. The published report became his *textbook*! Perhaps, if more Franciscan Youth Directors would dust off their copy of the 1938 Report, the Franciscan Parishes throughout the various Provinces would present not only a unified youth program, but also an unparalleled apostolate among the teen-agers.

It is apparent that Father's program demands the *full time* of the Assistant whose ministry it will be to suffer so that all the little ones within the parish will come to Christ. If anything, this is an age of specialization within the Church and outside the fold. We have Third Order specialists, YCW and YCS priests; we have hospital and jail chaplains; we have Franciscans who are professedly teachers or preachers. Now is the time to set apart the youth directors. St. Philip Neri was a youth specialist, and he spent most of his time among his young people, watching and even participating in their games. If it is not below the priestly dignity of a pastor to beam at a crowded carnival for his financial uplift, then it is in accordance with the priestly character of an assistant to be pleased with his team in a city tournament.

A question arises: very many parish units lack adequate facilities for a youth program. The school buildings barely house sufficient classrooms. There is no hall, no gymnasium, no play-room. In such circumstances, would it be according to the spirit of liturgical reverence to outfit the Church basement for youth activities? Certainly, it has been done.

The last observation may startle the pastors. We believe that a definite amount of the general parochial income should be allocated to the Youth Director.

MORAL GUIDANCE OF STUDENTS

LEANDER CONLEY, O.F.M.

The subject assigned to me is intensely *interesting and important*; in fact, it embraces such a vast field of Franciscan study and action that in the short time allotted me in this paper I can give you only a mere skeleton of the points for discussion. It is an interesting subject because it deals directly with youth—with young people who are full of life, enthusiasm, mettle, bottled-up energy, potential sanctity or deviltry. What an inviting field for speculation and endeavor for a Franciscan teacher! But this interesting subject is also of *paramount importance*. We are dealing with youth in the blossom time of life. The future, with all its possibilities, lies hidden in the slowly unfolding adolescent character. The boy and girl of today is the man and woman, the husband and wife, the priest, the religious, the saint or the tramp of tomorrow. So much depends upon a good beginning! A pure, well-directed youth is the best security of a happy later life. The strength and stability of a building depends upon its foundation. "Unless the Lord build the house, they labor in vain who build it!" I believe most of the sad collapses in later life, especially in marriage, can be traced to the lack of training, of moral development in youth. Sinful self-indulgence in mature years—drunkenness, birth-control, divorce—all these are but the ripened sour fruits of the lack of self-discipline in the formative days of youth.

THE GENERAL OR INDIRECT METHOD

This method is open to all members of the faculty, irrespective of the department in which they may be active. *Everyone*, from the President down to the bookkeeper or switchboard operator, has a part to play in the moulding of the young people who attend the institution.

This moral guidance is done by the sheer force of good example. It is the century-old and highly productive Franciscan way, inculcated and practiced by St. Francis himself. What a wonderful aspostolate—a continuous, silent yet eloquent appeal to the better nature, the hidden ideals, of our apparently listless and defiant youngsters.

We shall not here dwell upon the tragic effects of the bad example of teachers—of open injustice and partiality, outbursts of temper, cold and imperious treatment, and the like, which do untold harm to the young!

Remember, our young people are close observers. They don't miss much, and it doesn't take them long to size up their professors and detect fraud and imitation and poorly-disguised selfishness. They watch you for hours daily with cold, critical, appraising eyes. Young people are easily scandalized, but also deeply affected by what they see and hear.

This silent, but effective, guidance can be carried on by the personnel in every department. Thus, for instance, the librarians, by their cheerful, helpful way, can be of assistance to the pupil not only in finding the books he needs, but also in making him feel that someone is personally interested in him. Those in charge of the bookstore, the cafeteria, the switchboard, all the way from the Venerable Registrar to the awe-inspiring President—all can and should radiate Franciscan cheerfulness and helpfulness. A kind greeting, a pleasant "good morning," a willingness to listen, an occasional question as to how they are getting along, an intimation of personal interest, all are so many channels of influencing and winning young minds and hearts. In short, we should avoid aloofness, a business-like don't-bother-me pose, and assume a warm, friendly attitude towards all, and these cheery rays of Franciscan sunshine beaming out from unexpected corners will do wonders to enliven and warm the hearts of youth.

What a vast field of moral guidance lies open before you! But you must be true to your colors—true to the habit you wear—true to the Franciscan ideals of Christ-like humility, sincerity and worldliness that you profess. You must first *be* a true follower of St. Francis—then you will radiate Franciscan influence around you.

DIRECT METHOD OF GUIDANCE

The main point of this discussion narrows down to this *direct guidance of students*. This form is carried on in a systematic manner by persons especially trained for this important work. It is known as personal counselling and is looked upon by all alert educators as one of the most vital factors in higher education. The vast amount of guidance literature that has appeared within the last fifteen years shows the stress that is placed upon this department.

This method of personal guidance is productive of lasting fruit. It deals with the personal element; it invites confidence; it enables the troubled or confused or depressed student to unburden himself to an understanding, unbiased and competent monitor.

Personal counselling has several distinct advantages:

1. *It Is Basic.* It enables the counsellor to get at the root of the problem—to bring to the surface that particular phobia, or wrong concept, or inhibition that has been causing the trouble. Once this basic cause of disturbance has been revealed, specific and effective remedies can be applied.
2. *It Is Hopeful.* A prudent and sympathetic counsellor will inject new hope into a depressed and discouraged heart. The student, realizing that his friend understands his case and holds out good hope for recovery, will automatically lift up his head like a wilted flower after a storm and, with a gleam of new-found confidence, he will go forward to battle resolutely for self-conquest. This element of revived hope instilled by an optimistic counsellor is, I think, the very soul of personal direction.
3. *It Is Constructive.* Personal guidance lays the foundation for systematic follow-up work. The student is invited back for regular check-ups, and a well-defined program of recovery is followed, and soon the once confused and distressed student is on the way to permanent recovery. There is no room here for mere guess-work, for a hit-or-miss treatment, for a haphazard application of “kill-or-cure” remedies. It is a sure-fire, scientific procedure, from diagnosis to cure.

QUALITIES OF THE COUNSELLOR

To be successful in this important work the counsellor must have certain qualities: He must be a man of *deep, practical faith, and ardent zeal*. His own well-balanced, happy life will be the best exponent of his theory. He himself must be an apt and humble pupil of the Divine Counsellor, the Holy Spirit, and pray fervently for the Gift of Counsel.

He must be *sympathetic and understanding*. What far-reaching qualities of mind and heart these two terms suggest! Hours could be spent trying to analyze and explain them. Sympathy means "to feel with." It means to have a responsive soul, one that vibrates to another's joys and sorrows. In the successful counsellor it presupposes a deep natural, supernaturalized love for the individual he is directing. He must see in his charge not just another troubled fellowman, not just another interesting case for psychological exploration, but, with true, penetrating Franciscan charity, the counsellor must be able to look beyond the human and see the divine. He must learn to abstract from earthly and material trappings and see before him an immortal soul, a child of God, a future citizen of heaven. How deeply sympathetic his counselling will be if it follows this pattern!

Then the counsellor must be understanding, and show this by his friendly, cordial and constructive manner in dealing with the student. He must have imagination and a sense of humor strong enough to visualize the student's present position, to understand the effects of his home training, his education, his environment, his present quicksilver frame of mind, his ever-charging adolescent emotional view of life. In a word, the counsellor must try to get an over-all view of the student's present setup. He must be able to put himself back fifteen or twenty years and recapture something of the thrill of youth, with its sunshine and shadows, its calms and swells and squalls.

Then the counsellor must be a *patient listener*. He must learn how to listen, both *naturally and supernaturally*. He must have his eye and ear attuned to catch the variations of emotions, some only half-revealed, some colored and distorted by fear or repression. But, like a skilled physician, he must know how to apply the spiritual stethoscope to the heart of the youngster to detect any vibrations of divine grace, any hidden and almost despaired of noble aims and ambitions,

the possible latent and submerged germs of a religious vocation.

To be a patient listener the counsellor's whole attitude must be one of calm poise and composure. Any impatience here, or undue haste, a hidden drive to get the ordeal over with, to rush matters on the part of the counsellor, will be fatal. It will act like a trap-door to the mind and confidence of the student. He will close up like a clam and it will take long hours of patient, psychological prying to reopen it. *Festina lente!* Be a patient Job on the job. And don't indulge in self-pity. Don't feel sorry for yourself while you are outwardly trying to strike a patient pose. The searching eyes of the student will pierce the disguise and he will lose confidence in you.

The counsellor must also be *prudent and practical*. Both these points are of such vital importance to successful counselling that they should be studied in detail. Here we can give you only a brief summary of their implications. All the good of counselling can be neutralized, yes completely lost, by one imprudent remark. Therefore, weigh your words most carefully. Never say anything that may act as a boomerang upon yourself or your work. Never use dishonest subterfuges. Uphold authority and correct principles, even though the principal or those in authority are not the best representatives of good order and government. Refrain from taking sides, when the student, for instance, complains against a certain professor, or some disciplinary measure. Scrupulously avoid saying anything derogatory about another member of the faculty. It reeks of jealousy and small-mindedness. It also alienates the confidence of the student. Cultivate *esprit de corps*.

Then be *practical*. Take into consideration the student's background, the years of neglect, his present good will, his ability to follow you. Teach him to crawl before you hope to see him run. The most practical method seems to be to let the student do most of the talking, the counsellor showing his sympathetic understanding by summing up and clearly expressing the student's hidden trouble.

METHOD OF PROCEDURE

I might conclude this brief talk by calling your attention to the method of procedure. If you are assigned to this important task of student counselling, you should:

1. Approach the work with humble trust in the Lord. No one is automatically, or by appointment, a good counsellor. We need a scientific preparation covering both the natural and supernatural means. You are doing the Lord's work. He will stand behind you. Beg the Holy Spirit for His seven-fold Gifts.
2. In actual practice, make a careful examination of each case. Each student presents a new problem, calling for a different approach,—different remedies. Beware of falling into the rut of handling all routine fashion. Each student is an individual, a living human being, and must be treated as such.
3. In applying the remedy, look mainly to motivation. Awaken dormant ideals, inject new and dynamic motives, both natural and supernatural. Don't make the student a parasite, a helpless clinging vine. Help him to think and act for himself. Be positive and constructive—a builder. Remember you are taking Christ's place as instructor and guide—and you are garbed in the Franciscan habit. Be thoroughly Christ-like and Francis-like and you will be a successful counsellor.

DISCUSSION

DANIEL EGAN, T.O.R.:—The critic of Father Leander's paper has asked a number of questions of the group. I think that the thoughts that came to me while the paper was read will answer several of them, and so I'll begin by speaking from my own notes.

It seems to me, in regard to this matter, that we cannot very well separate the kinds of counseling. Therefore, those charged with the duty of counseling students should be qualified to counsel in regard to matters academic, vocational and moral. Our experience has been at Steubenville that these things flow into each other, and very often a counseling interview which begins in regard to something academic or vocational, particularly where there are difficulties evident, ends in an interview in regard to something deeper, possibly even a moral problem.

Although it is true that every teacher in the ideal situation should attempt at least to be a guidance or counseling officer, there are several reasons why it seems most advantageous to establish a definite program and have a designated person or several persons act as counselors, with a definite program requiring all students periodically to come to them. Every student should be made to approach the counselor at least once in the school year, and at other times that officer should be available for those who wish to take advantage of this service. Needless to say, the counselor should have that quality of openness and approachability which will make it easy for the student to go to him. If it is not a required procedure, some personalities will never be reached by the counseling office. Their very nature will make them withdraw, and the opportunity for doing great things will be lost.

Counselors also should be acutely aware of the fact that between them and the one counseled there exists a confidential relationship, and unless students are made aware of the fact that the relationship is considered such, the work will be greatly hindered. Instances have come to us which show that this has not always been recognized and considerable harm by the violation of confidences has resulted.

We have found also the The College of Steubenville that in order for the counseling office to function most effectively, it requires the use of a number of tools. It should have available information, generally gathered from the applications filled out by students, together with a record of their academic achievement in the institution. In addition to this, we have found the use of a battery of psychometric tests to be most helpful.

Those of us who are engaged in this work, by virtue of being priests or religious —by this very fact—enjoy a special asset which should give us a special opportunity to do very wonderful work. Needless to say, it is necessary in our contact with non-Catholic students to use great tact. It is also taken for granted that in all counseling relationships, the counselors must use a considerable amount of prudence.

THE RELATION BETWEEN MORAL AND ASCETICAL GUIDANCE

THEOPHANE KALINOWSKI, O.F.M.

Since the general theme of the Conference is "Practical Moral Guidance" this paper on the "Relation Between Moral and Ascetical Guidance" will not assume the tenor nor profundity of a philosopher's dissertation with its speculative ratiocination, analysis and synthesis, minute evolutionary divisions and intricate distinctions. The paper will rather propose the subject from the standpoint of a director, who is primarily interested in the practical application of the relationship of moral and ascetical principles in his guidance of religious.

PURPOSE OF DISCUSSING RELATIONSHIP

One might ask: "What purpose can we have in discussing this relationship between the moral and the ascetical guidance?" For one, the discussion should point out more definitely the role that each one of these should play in the formation of a religious. It should give us clearer insight into their meaning, nature, import and interdependence, so that the practical ends and objectives of religious guidance might be based on sounder and more valid considerations. It is hoped that the realization of the true relationship between these two elements of guidance will prompt us to make the proper estimate of their relative value, necessity and utility, and to give them their due place, time and attention in the guidance of religious, and even of the laity, for that matter.

RELATION

The term "relation" signifies the way one thing holds itself in regard to another. It implies three elements: that which is related—in our case, morals in guidance on the one hand, asceticism in guidance on

the other; secondly, that to which it is related—the two reciprocally one to the other; and that whereby the relation is constituted—which circumstances we shall presently consider.

THEOLOGY AS A BASIS

Moral guidance and ascetical guidance have a common basis—theology, a science of God, which is, as it were, an anticipation of the Beatific Vision. Both moral science and asceticism are now considered as distinctive, though related and mutually supplementary parts of theology, as are dogmatic theology, and even pastoral, exegetic, liturgical, catechetical and casuistic theology. There was a time when no distinction was made between these branches. The Holy Scriptures, the Fathers of the Church and early Theologians until the Middle Ages treated Theology as a general science without classifying statements and ushering principles into one or another of a galaxy of separate branches of theology as we do today. Our own Unanswerable Doctor, "Doctor Irrefragabilis", Alexander of Hales (1180-1245) treated his *Summa Theologica* as one, notwithstanding his tripartite division: "A Deo, De Deo, Ad Deum"—and, it is well to note, with the spiritual element very much in evidence. The Seraphic Doctor, St. Bonaventure (1231-1274) in his *Breviloquium*¹ states clearly that "even though theology treats of so many and so varied things, it is nevertheless a single science"—"*Scientia una*," and indeed a "perfect science"—"*scientia perfecta*," developed by him to such a high spiritual level (evident in his *Itinerarium Mentis ad Deum*, *De Triplici Via*, *Soliloquium*, *De Perfectione Vitae*, *Vitis Mystica*), that Pope Leo XIII titled him "The Prince of Mystical Theology."² Even St. Thomas, the Angelic Doctor, (1225-1274) who already distinguished between speculative and practical theology, signifying thus the dogmatic and moral division, taught theology to be nevertheless *una scientia*.

Even as late as the 17th century moral and dogma were treated largely as an inseparable science of theology, entailing material which we now have assigned to the several distinct branches. Here moral

¹ S. Bonaventurae, *Tria Opuscula*, P I, C. I, n. 4, p. 34.

² *Acta Minorum*, Vol. IX, p. 177.

quite aptly encompassed the principles of the spiritual life that tend to perfection and sanctity.

With the gradual introduction of the various branches of theology into the seminary curriculum, preponderant attention and time were afforded dogmatic and moral theology. The latter frequently began to accentuate the negative and to a certain degree became a science of sins to be avoided, while the extracted positive side, the science of virtues to be practiced and developed under the operation of the grace of God, was ushered into the branch termed "spiritual" or "ascetical theology" and then was sadly relegated to a supplementary and frequently neglected role.

DEFINITION

Before we enter into distinctions and relationships it would be well to define and delineate the sciences in question.

Theology considered etymologically means, objectively, the science treating of God; subjectively, it is the scientific knowledge of God and divine things. It can be defined as the science which treats of God and the things of God; in effect is, as it were, an anticipation of the Beatific Vision.

Moral Theology (L. mos-moris, conduct, behaviour) is that part of the science of theology which judges and directs human acts in order to attain the supernatural end;³ or it can be defined as "that branch of theology which states and explains the laws of human conduct in reference to man's supernatural destiny, the vision and fruition of God."⁴ The Capuchin Cardinal Vives asserts that "it is the science of the licit and illicit ordered to attain the ultimate end".⁵

Ascetical Theology (exercise, training, refining) etymologically considered means the exercise of virtues; it can be defined pithily as the science of acquiring Christian perfection.

To elaborate we need but to pick out some gems from the former Franciscan Educational Conferences. Father Sebastian Erbacher, O.F.M., for instance, at the second annual meeting defined ascetical theology as "the scientific treatise of perfection, its obstacles, and its

³ Prummer, *Manuale Theologiae Moralis*, Vol. I, C. 1, p. 2.

⁴ Davis, *Moral and Pastoral Theology*, Vol. I, p. 1.

⁵ Vives, *Compendium Theologiae Moralis*, p. 5.

means"—"the science and the art of leading a good life."⁶ At the eighth annual meeting Fr. Alexis Gore, O.F.M., gave a practical definition: "Ascetical theology is the scientific guide to the acquisition of Christian perfection, which consists in expressing within ourselves, with the help of divine grace the image of Christ, by practicing the Christian virtues and applying the means given to overcome the obstacles."⁷ The Most Rev. Bede Hess, O.M.C., at the seventh annual meeting gave an encompassing definition, asserting that "Ascetic theology is the scientific and systematic introduction to Christian perfection (vices and passions), to use the means of Christian perfection (prayer and sacraments) and to practice the Christian virtues which lead to Christian perfection, under the influence of divine grace."⁸

What others think of ascetical theology can best be expressed by the various names they are wont to attribute to it, e.g., *The Science of the Saints*, *The Queen of All Sciences*, *The Science of Christian Perfection*. Others consider ascetical theology to be *The Art of Perfection*, and rightly so, for, although it resorts to the speculative doctrine to explain the nature of the Christian life, it then in a practical manner seeks out the means to develop that life. Tanqueray refers to it as *Ars Artium Regimen Animarum*.⁹

Some have called ascetical theology *The Spiritual Science* or *Spiritual Theology*,¹⁰ but have then usually given it a wider scope, including mysticism. This was the general practice until the nineteenth century. In treating the relationship between moral and ascetical guidance, it would not be amiss to refer at least the practical points to this wider sense of "spiritual science." We would thus not exclude mysticism, which should likewise receive some consideration in the guidance of religious. As Father James Heerinckx points out, it is today generally admitted that asceticism and mysticism merely denote two aspects of one and the same spiritual perfection: the first obtaining this perfection actively by the person's own acts, the other considering perfection as a gift of preeminently special grace, under the influence of which the

⁶ *The Franciscan Educational Conference*, Vol. II, p. 102.

⁷ *Op. cit.*, Vol. VIII, p. 129.

⁸ *Op. cit.*, Vol. VII, p. 262.

⁹ Tanqueray, *The Spiritual Life*, p. 5.

¹⁰ *Ibidem*, p. 5.

soul is more passive. Between the one and the other there is a continuity; the first prepares souls for the other, the second takes over and crowns the efforts put into the first.¹¹

OBJECT AND PURPOSE

Any discussion of the relationship between moral and ascetical guidance will of necessity require a study of their object and purpose.

We have already seen that both the moral science and asceticism comprise parts or branches of theology, and as such have God and the things of God as their object. They both have a common material object: human acts, precepts, counsels and virtues, besides the truths contained explicitly or implicitly in divine revelation which pertain to the attainment of eternal life.

They differ, however, in the formal object. The proper formal object of moral theology is the morality of human acts in the light of what is licit or illicit, and the extent of the obligation of precepts and virtues. The formal object of ascetical theology is the perfection of human acts, precepts, virtues and counsels considered in the light of greater utility or efficacy in attaining perfection and union with God. Heerinckx asserts that the formal object of moral theology is God inasmuch as He is to be attained by *perfect acts of spiritual life* either produced by the soul with the help of divine grace (asceticism) or caused principally by a special grace (mysticism).¹²

The end or purpose of moral theology is the attainment of life everlasting through the conformity of human acts to the eternal life. The end or purpose of ascetical theology is to make perfect Christians and saints by effecting in individuals perfection of the Christian life by a strong faith, a fervent, unselfish love and holiness of life.

VARIOUS ASPECTS OF CORRELATION

The mutual relationship of moral and ascetical guidance can be further evinced by a juxtaposition of their similarities and differences. We discern, for instance, that moral guidance is based on the science and art of righteous living, the doctrine of the licit and illicit; ascetical

¹¹ Heerinckx, *Introductio in Theologiam Spiritualem*, C. 1, art. 1, p. 18.

¹² *Ibidem*, n. 7, p. 8.

guidance is based on the science of Christian perfection, the art of choosing the better. The first serves as a foundation of Christian life; the other, as a superstructure of Christian perfection. The one pins us down to a line of rectitude, while the other bids us soar to supernatural heights of perfection.

The moral religious rivets his attention on Christ's injunction: "If thou wilt enter into life, keep the commandments."¹³ The ascetical religious on the other hand harkens to Christ's exhortation: "Be you therefore perfect, as also your heavenly Father is perfect."¹⁴

Moral guidance points out to the religious that he is a citizen of this world and as such has the obligation to "render . . . to Caesar the things that are Caesar's; and to God, the things that are God's."¹⁵ Toward this end it assumes the role of directing his mundane activities and controlling his animal and sensitive part, which is in continual contact with the material world. Ascetics, on the other hand, remind the religious, who has accepted the Lord's invitation, "Come, follow me," that he is not for this world, but destined for heaven, since Christ made it clear: "My kingdom is not of this world,"¹⁶ and enjoined the condition: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."¹⁷

Moral guidance stresses the obligation to fulfil God's law, to avoid sin, to remain righteous and good; ascetical guidance directs the aim of religious above the mere obligation and proposes to him the Lord's counsels, exhorts him to spiritual growth and perfection, encourages him to be as good as possible, urges him to a closer union with God.

Moral guidance has the simple role of merely keeping the religious on a solidly-grounded, well-marked, beaten path of commandments, off the by-paths of evil and detours of sin; ascetical guidance leads a religious beyond this path upon the less-known way of counsel and grace, encouraging him to forge ahead—onward and upward—to perfection.

Moral guidance points out a *necessary* course to God, demanding the observance of obligations incumbent upon each creature, the while

¹³ *Matt.*, xix, 17.

¹⁴ *Matt.*, v, 48.

¹⁵ *Matt.*, xxii, 21.

¹⁶ *John*, xviii, 36.

¹⁷ *Luke*, ix, 23.

it offers him the enjoyment of things that are lawful; asceticism points out a *free* course, not according to the liberty of the senses, but according to the liberty of the spirit, freely abstaining from many things which he might lawfully enjoy besides performing freely not only the things commanded but also the things recommended for his greater advancement in perfection.¹⁸

While the fear of God holds sway in moral guidance, the love of God reigns in ascetical guidance.

In the first we consider the principles that satisfy the justice of God; in the other we reflect upon the beauty, goodness and perfection of God and develop convictions and motives for a greater love of God and a more intimate union with Him.

The one works upon human weaknesses and develops strong characters; the other utilizes supernatural strength and sanctifies souls.

One who fulfills the moral principles is assured of at least the minimum of Christian life which is necessary for salvation; one who follows the counsels of asceticism is assured of a higher degree of perfection and consequently of more merits and a higher degree of eternal bliss.

Moral guidance can be likened to salvaging a piece of marble for the one to whom it belongs: salvaging man for the Creator. Ascetical guidance takes that piece of marble and carves from it a masterpiece; it takes that raw material in the religious and, following the blue prints of God's will, by utilizing the forces of body and soul, hammering away at the intellect, bending the will, chipping off vices and shaping virtues, purifying the desires and polishing the motives, completes and perfects the masterpiece for God.

FAILURE OF ASCETICAL GUIDANCE

All along we recognize that ascetical guidance as well as ascetical theology has the grander and mightier role among the sciences and arts. It entails what is more perfect, more valuable, more advantageous, more worthy of our aim and effort.

Yet the world today is afraid of asceticism; it has indeed even a difficult time of remaining moral. Should one suggest self-discipline, abnegation, mortification, exercise of virtue or piety, likely as not he would hear the retort: "Oh, that's for saints!" People are actually

¹⁸ Devine, *A Manual of Ascetical Theology*, p. vii.

afraid to become saints, unmindful of the tragic truth that heaven is only for saints.

Sad to say, the same attitude is to be a certain degree found in religious communities, among the elect who consecrated their lives to God. Ever so many are reluctant to be considered ascetics. I do not hesitate to venture the guess that the majority do not like the idea of considering themselves as acting the part of saints and it is not always humility that prompts this attitude. Should one attempt to talk asceticism to these, not a few would turn a deaf ear, as if the science and art of perfection and holiness were for a limited number of souls pre-selected by God for eternal canonization. Only God knows how many merits, how much glory, what spiritual treasures and how many souls are lost through this neglect or mediocrity, and what great percentage of these could have been salvaged if the formation of religious would be graced with a higher standard of asceticism.

Why should this unwholesome condition obtain? Why should we religious, who are bound to tend to perfection and union with God, overlook and neglect this queen of all sciences? Why are we so intent on the negative, despite our obligation as religious to accentuate the positive? Why are so many of our superiors and those responsible for seminary and convent curricula so reluctant to give asceticism the place it deserves among the most important sciences?

If we were to make a comparison of the number of hours devoted to moral theology, or dogma, or to some of the less important sciences, or even to correcting external acts and ranting about behavior with the time allotted in class and conference room to a consideration of ascetical theology, we would have to conclude that in practice we actually demonstrate our lack of appreciation of asceticism, we seem to lose sight of its importance, its necessity and utility. Truly, in this regard Christ could censure us: "But one thing is necessary....the best part...." ¹⁹

ASCETICISM ENJOINED

We need not search far nor long for indication of the utility of asceticism for the laity and its absolute necessity for the religious and

¹⁹ *Luke*, x, 42.

priest. Ever so many texts of the Gospel—yes, exhortations of Christ Himself—bring this out forcibly. The Fathers of the Church, theologians throughout all ages and ascetical writers stress this fact quite clearly. The Popes have at various times issued encyclicals appealing for spirituality in the members of Christ's Mystical Body, especially in the priests. The Code of Canon Law enjoins the religious: "each and every one of the religious, superiors as well as the subjects, must not only observe the laws faithfully and completely, but dispose their lives according to the constitutions of the order, and so strive for the perfection of their state." ²⁰

At the Eighth Annual Meeting of the Franciscan Educational Conference there was an appeal made by Fr. Raphael Huber, O.F.M. Conv., which could well be repeated here today: "I plead with the Very Rev. Provincials that, where a course in ascetical theology has not yet been introduced as the Code prescribes, such a course of at least one or two hours a week be inserted into the regular curriculum in the future." ²¹ I regret to say, this has not as yet, after 22 years, been put into effect in some of our provinces. Father Huber at that Conference outlined a progressive course in ascetical theology from the entrance into the preparatory seminary until the day of ordination. In reference to this course he pointed out: "Let the student attend faithfully this course in ascetical theology, which should find a place in the regular curriculum and should occupy from one to two hours a week, and even more during the novitiate." ²²

Father James Heerinckx, O.F.M., in his excellent work, *Introductio in Theologiam Spiritualem*, does not agree with Father Huber on the extension of the course of ascetical theology throughout the entire clericate. He demands a separate place for the entire course of ascetical theology in the theological curriculum. In the effect, however, he demands more for asceticism than does Father Huber; for, besides this science of ascetical theology to be taught the theologians "in toto," he proves the necessity and obligation of teaching by the respective masters of novices and clerics the art of asceticism, the practical course

²⁰ Can. 673.

²¹ *The Franciscan Educational Conference*, Vol. VIII, p. 226.

²² *Ibidem*, p. 225.

of personal sanctification throughout all the years of the clericate—a double dose, as it were.²³

In his recent encyclical *Divinia Providentia* our highly solicitous Minister General, Most Rev. Pacific Perantoni, warned:

It is the common experience that too meager and slender diet of spiritual food and unction causes the decline or the complete absence of the interior life, the life which alone can be called truly supernatural. It is a life which nobody can possess but a person that lives with Christ and in Christ, doing what he can to comply with the will of Christ in everything. Now, we declare in plain words that the supernatural life is nothing but union with God.

He further exhorts:

Brethren, let Franciscan piety be of that kind—the piety of every one among us. That is really the Christocentric piety which the leading doctors and masters of Seraphic theology have taught us, and which must be insisted on as the piety proper to our Franciscan vocation. . . . All men must therefore stake all their forces to strain toward that complete assimilation of every man to Christ, the King of Glory, bringing it about that the people of this world may recognize Christ and live His life of humility, poverty, patience, activity, sobriety, justice and piety, looking forward with blessed hope to the coming of Christ and His kingdom. Let such, especially, be the Christocentric life of true followers of our Seraphic Father St. Francis, who has come to be regarded as both the Herald of the Great King and the second Christ. . . . A Friar who is in fact as well as in manner a Friar Minor must have what in ascetics is called the interior life, for without it there is no thought of union with Christ. Where, however, the energy of that union declines or ceases, there is no Franciscan life, and nobody can rightly be called a child of our holy Father, the man who was crucified with Christ.²⁴

COROLLARIES

We see, then, how important is this guidance to perfection—to life with and in Christ, to union with God. The clerics from the very first day of the novitiate to the day of their ordination should be indoctrinated especially in the ascetical science and art, and that toward a double end: their own perfection and sanctification, and the spiritual guidance of souls to be later entrusted to their care. “*Nemo dat quod non habet.*” For that reason his own personal experience in the ascetical life will best prepare the cleric for the direction of the spiritual lives of others. At the Twenty Seventh Annual Meeting of the Franciscan Educational Conference our esteemed host, the Very Rev. Thomas Plassmann, O.F.M., warned: “It is not merely to teach, to inform, and

²³ Heerincx, *Introductio in Theologiam Spiritualem*, C. VII, pp. 271-301.

²⁴ *Our Vocation (Divina Providentia)*, pp. 34-35.

to form, but to recreate the soul of the young man after the image of Christ; for only the Christ-like soul can be trusted with the most sublime and difficult task on this earth, the *cura animarum*.”²⁵

The theologians should be frequently reminded that in the study of moral theology there is naturally an unconscious inclination to use as a standard of conduct the principles that must so frequently take into consideration the minimum of duty without sin; hence in ascetical theology, taught as such or interspersed with the teaching of moral tenets, the seminarians ought to be instructed that these moral principles are for practical consideration and use in the confessional and not as an idealized exemplary standard to be attained in his own spiritual life or in directing the spiritual lives of others.

Then, too, the future priest should be instructed not to limit himself solely to moral guidance in the confessional. Naturally, since the Sacrament of Penance generally concerns sins, the attention of both the confessor and the penitent can become so directed to these sins that the idea of perfection may easily be forgotten. Nevertheless, the confessional should be considered as a very logical place for directing and effecting steps toward perfection and union with God.

Nor should the day of ordination mark the end of the cleric's ascetical training. Throughout the seminary days there should be inculcated in the cleric a craving for a further and an ever more perfect knowledge and development of the spiritual life. As a refresher for the priests, ascetical principles should be regularly assigned for discussion at the monthly sessions for the solution of cases of conscience.

For religious sisters and lay brothers who do not pursue such extensive courses in preparation to teach others the Code of Canon Law and the Constitutions of their respective institute prescribe weekly conferences (one or more) on Christian Doctrine and the art of spiritual living. Those who are responsible for this guidance, be they superiors, masters or mistresses, ought to realize their grave obligation to execute this charge most faithfully. Christ, Who called these loving souls for His service surely did not expect them to merely vegetate and work; He expects them to live good, spiritual lives, ever more perfectly, ever more holily. We cannot hope for such spiritual growth in them without the proper guidance.

²⁵ *The Franciscan Educational Conference*, Vol. XXVII, p. 633.

The choicest works of the past masters of asceticism and of the scores of capable and interesting current authors should be made available to all religious, who are to be encouraged to be consistent readers of these.

The religious should be made ascetic-conscious. Toward that end it is necessary to invoke them frequently to rise above the standard of mere obligation and to live truly ascetic lives; arouse in them the desire for perfection, for holiness, for union with God; teach them to vitalize their intentions; revive and develop in them solid convictions; supernaturalize their motives. It is necessary to give the religious not only the legs of moral rectitude to walk the path of righteousness, but also the wings of asceticism to soar to supernatural heights—higher, ever higher toward perfection, toward an ever greater perfection, to an ever more ardent Christocentric love and an ever more intimate union with God.

BIBLIOGRAPHY

- Seraphici Doctoris S. Bonaventurae, *Decem Opuscula*, Ed. 3, (Ad Claras Aquas, 1926).
- Seraphici Doctoris S. Bonaventurae, *Tria Opuscula*, Ed. 5, (Ad Claras Aquas, 1938).
- Henry Davis, S.J., *Moral and Pastoral Theology*, Vol. I (Sheed and Ward, 1946).
- Arthur Devine, C.P., *A Manual of Ascetical Theology*, (Benziger Bros., 1902).
- Reginald Garrigou-Lagrange, O.P., *Christian Perfection and Contemplation*, (B. Herder Book Co., 1946).
- Reginald Garrigou-Lagrange, O.P., *The Three Ages of Eternal Life*, Vol. I, (B. Herder Book Co., 1947).
- Gaudentius Guggenbichler, O.F.M., *Introductio ad Vitam Seraphicam*, Ed. 3, Vol. I, (Ad Claras Aquas, 1912).
- Jacobus Heerinckx, O.F.M., *Introductio in Theologiam Spiritualem*, (Marietti Romae, 1931).
- Ludovicus Hertling, S.J., *Theologiae Asceticae Cursus Brevior*, (Typis Pont. Univ. Gregorianae, 1944).
- Paschal P. Parente, *The Ascetical Life*, (B. Herder Book Co., 1947).
- Most Rev. Fr. General Pacific M. Perantoni, O.F.M., *Our Vocation as Children of Saint Francis* (Encyclical Letter *Divina Providentia*).
- Rev. P. Pourrat, *Christian Spirituality*, (P. J. Kenedy and Sons, 1922).
- Dom M. Prümmer, O.P., *Manuale Theologiae Moralis*, Vol. I, (Herder, Friburgi, 1915).
- Luigi Sturzo, *The True Life*, (St. Anthony Guild Press, 1943).
- Adolphe Tanqueray, S.S., *The Spiritual Life*, Ed. 2, (Desclée and Co., Tournai).
- Joseph Calas. Card. Vives, O.M.Cap., *Compendium Theologiae Moralis*, Ed. 8, (Pustet, 1904).

DISCUSSION

MICHAEL HARDING, O.F.M.:—The inspiration of this Franciscan convention as it is beginning to dawn on me is our vocation to greater perfection personally and socially according to the mind and heart and grace of Christ. Thus the imperfection of the ordinary moral standard is rightly adverted to but with a nuance that has frequently lifted me to my feet in defense of the good, which is usually reached before the better and best. St. Paul would pay tribute in the first letter to *Timothy*, I, 5, "*Finis enim praecepti est charitas, de corde puro et conscientia bona et fide non ficta.*" Vermeersch, Tanqueray, Prummer and others add ascetical reflections at the end of their regular sections encouraging to the "*plentitudo legis dilectio.*" (*Romans*, xiii, 10.)

It is important to distinguish precept from counsel, and the lowest degree of perfection (avoiding mortal sin) with St. Thomas, for the sake of truth, and proper confidence, before starting up the ladder of perfection, or else error of doctrine may forget again with Luther the proper distinction between mortal and venial sin and their consequences.

If Father Theopane will not depreciate too much the ascetic value of moral theology, I will agree with his emphasis on the much higher standard proposed in ascetics.

During Summer School, I will attempt to instruct for the first time in Ascetical Theology the Sisters of various Institutes who come to us. My text and plan may be of interest to some of you. I am using *Theologica Ascetica*, (Hertling, S.J., 1944, *Gregorianum Lectures*). I like it because it starts with a canonized Saint as the ideal of perfection, then shows that religious life embodies the ideal state and furnishes the best means for striving after heroic virtue, though not exclusively. Practically all the advice given for Religious can also be given in measure to others who wish to become perfect even though not bound by vow. I will also try illustration from the life of St. Benedict the Holy Negro, and some samples of seraphic contemplation from St. Bonaventure's classics the *Itinerarium* and the *Triplex Via*.

IMPLICATIONS FOR GUIDANCE IN THE CANON LAW FOR RELIGIOUS

HYACINTH WORKMAN, O.F.M.

Several Canons of the Code,¹ Recent Instructions of the Sacred Congregations of Religious and of Seminaries and Universities and ² the Rules and Constitutions of each Order or Congregation,³ lay down the many prescriptions which Superiors must follow before admitting aspirants to their fellowship. If they obey these prescriptions, they may be reasonably sure that each new subject possesses all those physical, moral, intellectual and supernatural qualities which are the signs and guarantees of a divine vocation to the religious state, and in the case of clerics, to the priesthood.

RELIGIOUS TRAINING

As young men begin their novitiate they are the *modo geniti infantes* of the religious life. They need both motherly and fatherly care and training if they are to grow to perfect manhood, and to attain the goal of resemblance with Christ, for that is the fundamental and all-absorbing obligation of the religious life, as is clearly implied in Canon 487, which defines it as "a stable manner of Community Life, in which the Faithful, besides observing the common precepts, bind themselves to the observance of the Evangelical Counsels by the vows of Poverty, Chastity and Obedience." ⁴ Sober words these, but they point unmistakably to the Divine Model who lived those counsels as eloquently as he proposed them. But though the perfection of Christ is one, it has many facets, and the various Religious Bodies have been created in order to glorify the infinite sanctity of the God-man by the consecration of their members to the sincere imitation of one or the other of His human perfections. Hence the primordial duty of Super-

¹ C.C. 542-546.

⁴ Cf. also C.C. 518-9 and 891

² Joint Decree S.C. Rel. and S.C. Sem. et Univ., July 25, 1941.

³ Cf. E.G. Constitutiones Generales O.F.M.Cap. 11 nn. 13-38.

riors, as implied in Canon 488, is to imbue their young subjects with the spirit of their Order, that is to say—with the Spirit of Christ, as conceived and handed down to them by their Founder. If these young subjects are destined to the priesthood, they must receive from the very beginning of their novitiate, both a spiritual and an intellectual formation, which will, in due time, make each one of them a true *Alter Christus*.

In this paper we treat of the moral, spiritual and religious formation of Novices and Clerics in Orders or Congregations of *men* and we shall touch upon their studies only in so far as Canon Law contains some implication bearing upon their spiritual life.

The duty of forming young religious and future Priests is to be entrusted according to the Code to Novice-Masters (Canon 559), to the Prefect or Spiritual Master of Clerics (Canon 588), to Confessors (Canon 566), and in a general way, to Superiors. It is to be noted that no special mention is made in the Code in regard to the Confessors of professed Clerics.

DEFINITION OF TERMS

Various terms are employed by the Code to describe the duties of Novice-Masters, and of Prefects or Spiritual Masters of Clerics. As regards the Novice-Master, Canons 559 and 561 use the word *Institutio* as if to imply that it must be his care to stand his *Modo Geniti Infantes* on their feet and guide their first steps in the religious life. The word *Institutio* also means "instruction," "training" and "education." Therefore as *Instructor* the Novice-Master must teach his charges all they have to know in order to become perfect Religious; as *Trainer*, he must subject them to ascetic exercises, which will both rid them of their defects and of the roots and causes of these defects, and fashion strong, earnest athletes, able to run their race successfully—brave, reliable soldiers, who will stand fast in the battle and win their victory; as *Educator*, he must foster and bring out all that is good in the mental, moral and spiritual make-up of his Novices; he must nurture it, regulate it, elevate it, and give it some beginning of perfection; he must imbue it with the true spirit of His Order so that the Novices, when they join the ranks of the Professed, may do

so with more evident signs and guarantees of true vocation, and may give promise of a fruitful religious career.

The duty of the Prefect or Spiritual Master to whose special care the professed Clerics are committed, is expressed in Canon 588 by the word—"informet"; *eorum animos informet ad vitam religiosam opportunis ad monitionibus instructionibus atque exhortationibus*.

Our English commentators (at least those I have read) have bypassed this pregnant word *informet* and have consequently given a feeble and inadequate rendering of this important Canon. Woywod⁵ does not translate the Canon at all, but says that the Prefect or Master shall instruct and guide the Clerics in the religious life. Bouscaren-Ellis⁶ translates "*informet*" by "train"; Ramstein⁷ by "guide"; Cance,⁸ a French Canonist, is nearer the mark when he says that the Prefect or Spiritual Master "*formera leurs âmes à la vie Religieuse*"—which phrase may be rendered thus "the Prefect shall form their souls to the religious life." The Latin verb, *informare*, means to give form or formation to, to fashion, to shape, to mould. It brings out clearly and forcibly the duty of the Prefect or Spiritual Master. Even more than the Novice-Master, he is a moulder, a fashioner of Souls. In the space of one short year, the novitiate cannot turn out the finished product. The Spiritual Master of the Clerics must take the youthful soul which comes to him, full of fervor indeed and of goodwill, with ardent desires and high ambitions, but with only elementary knowledge of the religious life and of its implications and obligations, and with only a beginning of religious formation. He must take that soul, and methodically, patiently and perseveringly work upon it till he has moulded it into the perfect man. He must ever keep in mind that it is his supreme duty to fashion both the saintly Religious and the worthy Priest.

The word, *informare*, is still more significant if we recall to mind its scholastic connotation in regard to matter and form, and to the human body and soul. It then implies that the Spiritual Master must be to his Clerics what the soul is to the body. As the soul makes the

⁵ A practical Commentary, etc., Vol. 1, n. 497, p. 279.

⁶ Canon Law, a Text and Commentary, p. 280.

⁷ A Manual of Canon Law, Ch. V. Art. VII. p. 357.

⁸ *Le Code de Droit Canonique*, Tome 11, n 64, p. 106.

body a human body, and the being a human being with its greatness and nobility and resemblance to God, so must the Spiritual Master enter so to speak into the very being of his Clerics to give it a new nature, to communicate to it a new life and a new beauty; in a word to make the new man who is created according to Christ, *in justitia et sanctitate veritatis*. Though commentators justifiably use the more or less adequate words, guidance, direction, training, formation, we must not lose sight of the pregnant expressions of the Code, which drive home to Novice-Masters and Prefects or Spiritual Masters, both the nature and the importance of their functions.

The problem of guidance is, as we have mentioned, the concern of the Confessor for his penitents, of the Novice-Master for his Novices, of the Prefect or Spiritual Master for his professed Clerics, and of the Superior for all his subjects—with due regard of course in the case of the latter, for the rights and duties of the Novice-Master and the Spiritual Master. Let us take each one in the order here given, which is the order of the Code itself.

THE CONFESSOR

We are treating here of the Confessor of the Novices. His function, as we know, lies entirely within the internal forum.⁹ Because of their responsibility to the Order in the external forum for the admission of Novices to Profession, neither the Novice-Master nor his Socius may hear the confessions of their Novices, except when, for a grave and urgent cause and in particular cases, the Novices ask them to do so. As Woywod¹⁰ says “the Church is anxious to remove every possibility that the Priest (here it is question of Novice-Masters) may use, even unconsciously the knowledge gained in confession for the external government of the person who has made the confession.”

One or more ordinary Confessors must be appointed according to the number of Novices. In Clerical Orders, the ordinary Confessors must be residents of the house of Novitiate. In Laical Institutions they must go frequently to the house of Novitiate to hear the confessions of the Novices. Besides the ordinary Confessors, several others should be appointed to whom the Novices may have free access in particular

⁹ Can. 891.

¹⁰ *Op. Oit.* Vol. 1, n. 796, p. 497.

cases, and the Novice-Master should not show any displeasure at their doing so.¹¹

At least four times a year the Novices shall have an extraordinary Confessor, whom they must all approach to receive his blessing, even if they do not want to confess to him; and of course, the Novices also may benefit by the prescriptions of Canon 519 and validly and licitly make their confession, when they wish to do so for the peace of their conscience, to any Priest approved for confessions by the Ordinary of the diocese where the confession is made.¹²

Some important points for guidance are contained in all these prescriptions. The Church wisely and amply provides for complete freedom of conscience on the part of Novices. They must be able to settle their most intimate problems and solve the difficulties arising from their temptations and sins, without fear of consequences in the external forum. Moreover, though they should be advised not to go from one Confessor to another, it may well be that the special Confessor whom they approach on occasion may solve a problem which their usual mentor has failed to grasp. And of course Superiors should see to it that only wise and prudent and exemplary men be entrusted with the delicate and all-important task of fashioning the souls of the young men who are beginning their climb towards the heights of religious and priestly perfection.

QUALITIES AND QUALIFICATIONS

The Code does not demand that the Confessors of the Novices be forty years of age, as it does for the Confessors of Nuns, but the very delicacy and importance of their charge demands that they be men of experience and of counsel, *morum integritate prudentia proestantes*, as Canon 524 prescribes for the Confessors of Nuns,—men therefore who have spent a certain number of years in the ministry, men who have passed their fortieth year, or if not, men preferably in their late, rather than in their early thirties. As to qualifications, the Code¹³ demands that Priests be granted jurisdiction only after being found qualified (*idonei*), by examinations, unless their theological knowl-

¹¹ Can. 566.

¹² *Ibid.*

¹³ Can. 877.

edge is well known from other sources. Of course this *idoneitas* is relative. Not every Priest is qualified for hearing the confessions of Religious—especially of Novices. *Idoneitas* in the Confessors of Novices supposes not only an exemplary life and the experience gained by self-conquest and sustained efforts to advance in virtue, but also a more than ordinary knowledge of Ascetic and Mystic Theology, an intimate acquaintance with the action of the Holy Ghost, and with the workings of divine grace, and a well-developed flair for the discernment of Spirits. He must be a man of his age and day, aware of the problems which confront Religious of the present and of the immediate future, faithful of course to the Rule and Spirit of his Order, but able to adapt *both* to his penitent's character, temperament, needs and aspirations. He must remember that it is his duty to be, not only a giver of absolutions and a healer of the sick, but also a director and guide of souls—the goal of his guidance being Religious, and in the case of Clerics, priestly virtue and perfection, which must be inspired and encouraged during the Novitiate with a view to its further growth during the years to come.

The Confessor must orient the soul of his Novice penitent, that is to say, turn it and keep it turned towards Christ, the Sun of Justice. He must give that soul its own driving force, and not substitute himself for it. He must not fetter it with his own personality, but help it bring out and develop its own, lest when the Novice is removed from his care, he may find himself at the crossroads, unable to shift for himself, not knowing which way to turn. The Confessor of Novices has also a duty to perform towards his Order. While he must encourage those Novices who offer positive signs and guarantees of vocation to persevere in spite of initial difficulties and temptations, he must advise those who do not offer those signs and guarantees to return to the world. Inveterate habits of mortal sin which the Novice cannot break, even in the favorable surroundings in which he lives, lack of sound judgment, which the most appropriate counsel cannot correct; a contentious disposition, which the Novice cannot overcome, intellectual pride which, in spite of advice and warning, habitually leads to disobedience, contempt of others and self-glorification, inconstancy and other persistent defects of character and temperament, which render community life unbearable to oneself and others, and raise serious doubts as to the Novice's ability to rise above himself and be-

come a truly spiritual man—all these defects of mind and heart and soul, which the Confessor discovers and cannot remedy, impose upon him the obligation of telling the Novice that he is bound in conscience to abandon the religious life.

In spite of all precautions taken before admitting aspirants to the Novitiate, some unworthy or ill-fitted ones will get it. They may be morally unfit, or physically or psychically so, and therefore in addition to the qualifications mentioned above, the Confessor must have some notions of medicine, of practical psychology and of psychiatry. He must bring these notions to bear upon his judgments, direction and advice—remembering always that in case of serious and persistent doubt of a Novice's fitness, he must favor his Order rather than the Novice, and not risk burdening his Order with an undesirable subject. Nor must he shirk his duty in this respect under the pretext that he is only a Confessor and that the Novice-Master should be able to find out for himself the fitness or unfitness of his charges for the religious life or for the priesthood. The duties of the Novice-Master do not excuse the Confessor from fulfilling his obligations to the Novice or to the Order.

THE NOVICE-MASTER

Let us now go on to the Novice-Master, keeping in mind the meaning and implications of the word, *Institutio*, by which the Code sums up his duties, which as we have said, are to guide the first steps of his Novices in the religious life and to instruct, train and educate them, according to the Rule and Spirit of the Order, so as to set them on their way to a religious holiness, which shall not be unworthy of that of the Founder of their Institute. By the very fact that Canon 891 forbids the Novice-Master to hear the confessions of his charges, it is evident that his functions lie exclusively in the external forum, with the exception of the provision of Canon 891, and should a Novice, as allowed by that Canon, confess to him, he may not use the knowledge thus acquired in the government of the Novitiate, or in any decision to be taken by himself or the Order concerning the admission of the Novice to Profession, or his dismissal from the Order. It goes without saying that the Novice-Master, in the act of hearing the confession of a Novice may advise him to persevere or to return to the world.

REQUISITES FOR NOVICE-MASTER

In order that the Novices may have the best formation and guidance, the Code prescribes¹⁴ that the Master be at least thirty-five years old, ten years professed, and that he be conspicuous for prudence, charity, piety and religious observance. In Clerical Orders he must be a Priest. *Prudence* ensures wise guidance; *charity*, paternal care, devotedness and watchfulness; *piety* will generate piety and teach, more eloquently than words, love of prayer and the art of meditation; *religious observance* will make the Novice-Master *forma gregis ex animo*. Like Father, like son. The assistant Master or Socius must be at least thirty years of age, ten years professed and possess the other necessary and proper qualifications for this office; that is to say, he must be a man endowed in good and ever-growing measure with the virtues and qualities demanded of the Novice-Master himself.

In his Constitution *Ad Regularem*, March 19, 1603, Clement VIII sums up very beautifully the qualities required of the Novice-Master and his Assistant.

Let them both be outstanding for their learning and, as far as can be through the diligence and solicitude of the Superior, for the example of their past life. Let them be moreover addicted to the practices of prayer and mortification, rich in prudence and charity, grave but not without affability, showing forth the zeal of God with mansuetude, as far removed as possible from all perturbation of heart and soul, and above all, from anger and indignation, which are wont to hamper charity in themselves and others.¹⁵

The formation of the Novices is an exacting duty, demanding the constant presence of the Master in the Novitiate, sufficient time for preparation of instructions, leadership at all the exercises of the Novitiate, and as full as possible a sharing of the entire life of the Novices. Hence the prescription of Canon 559 which demands that both the Master and his Assistant be not charged with any offices that would interfere with the guidance and training of the Novices, which according to Canon 561, belong exclusively to the Master and his Assistant. Canon 562 tells us that the Novice-Master is under a grave obligation

¹⁴ Can. 559.

¹⁵ *Ibid.* The Constitution *Cum ad Regularem* quoted in this connection, though concerned chiefly with the training and education of Novices, also constituted an office in Monasteries for the spiritual training of young Clerics. Crf. Gill, *The Spiritual Prefect* etc., p. 22-23.

to exercise the utmost diligence in instructing the Novices in the practice of the religious life, in *Religiosa Disciplina*. There is more in this expression than meets the eye. We must distinguish between practice and practices. Practices which embrace all community exercises, whether of prayer or penance, get their value from the spirit in which they are performed. They must have a soul which inspires and actuates them, otherwise they will be merely exterior things and will produce nothing better than a thin coat of veneer. Practice or discipline takes in both soul and body, and fashions them both to the religious model set up by the Rules and Spirit of each Order. Therefore the Novice-Master while trying to train his charges to exterior religious conduct and deportment, must pay the greatest attention to their spiritual formation so that they may acquire the Spirit of their Order or Institute. Canon 565 alludes both to the practices and to the practice when it says that "the purpose of the year of Novitiate must be the formation of the Novice's soul, by the study of the Rule and Constitutions, by pious meditations and assiduous prayer, by instructions in all matters pertaining to the vows and the cultivation of virtue, and by exercises conducive to the complete eradication of faulty habits, the control of the passions, and the practice of virtue."

STUDIES IN THE NOVITIATE

We must not overlook Canon 565, which does not forbid the Novices all studies, but only intensive studies of literature, sciences and arts. Spiritual and religious formation must have pride of place and absorb most of the time, but surely the Novices need relaxation from the strenuous exercises of their daily life. Recreation itself is not sufficient, and the legislator wisely allows the Novices some amount of study, not only as a relief from mental strain, but also as a means of furthering their intellectual training, and cultivating talents, which will make them more useful subjects of the Order and the Church. The wise Novice-Master will, with the consent of Superiors, whenever necessary, encourage his Novices to devote the allotted time to useful study or to the cultivation of a God-given talent, and he will direct such activities to the complete formation of his charges.

In addition to the good government of the Novitiate, as just outlined, the Novice-Master has a personal duty to each Novice. He is

not charged with mass-production, much less with forcing all his Novices into one mould. Each Novice has his personality, his character, his temperament, his virtues, his qualities and defects. Each one needs special care and attention, special instruction, training and formation. Therefore, besides the moral requirements of Canon 559, the Novice-Master must possess all the qualifications demanded of the Confessor and he must possess them more abundantly. He must be able to win the confidence of each of his Novices and while not violating the sanctuary of conscience, as Canon 523 prescribes, he must, with all prudence and charity, lead each one to a free and frank opening of his soul. By study and observation he must acquire an intimate knowledge of his charge, so that he may be able to give him the counsel suited to his needs and aspirations, to help him to correct what is faulty, and to develop and strengthen what is good, always having in view the spirit of his Order, and the personal service which the Novice, with his personal endowments, seems fitted to render to it. In a word, the Novice-Master by both the general and the personal education of his charges must prepare or fit them for the perfect religious life they must lead, and for the work they will be called to do for their Order, in keeping with its Legislation and Spirit, with the surroundings in which they will be placed, and in fullest co-operation with their Superiors.

THE PREFECT OR SPIRITUAL MASTER OF THE CLERICS

Canon 588 prescribes that during the entire course of studies, the Clerics shall be under the special care of a Prefect or Spiritual Master, who shall form their souls to the religious life by seasonable admonitions, instructions and exhortations. The Prefect or Spiritual Master must be gifted with those same qualities which are required of the Master of Novices by Canon 559, 2 and 3.

This Canon is one of the hardest to interpret of the entire Code, and has given rise to a great variety of opinions. Since this paper is concerned only with implications for guidance, we shall try to steer clear of the whirlpool of conflicting interpretations which this Canon has occasioned, and give our own, with all humility and diffidence. If, as some authors think, the Code has restricted the office of the

Spiritual Master to seasonable admonition, instruction and exhortation, whether given collectively to the students or individually when they come to him for direction, there was no need for the law to state that "during the entire course of studies, the Religious shall be under the *special* care of the Prefect or Spiritual Master, who *shall form* their souls to the religious life."

We believe then that the office of the Prefect or Spiritual Master is, in the mind of the legislator, analogous to that of the Novice-Master; that he must live with his students in that part of the house assigned to them; that he must not be given other work incompatible with his assiduous duties to the students. We believe that since he must possess the qualities of the Novice-Master or, as some authors say, at least those of the Assistant Novice-Master, he is appointed by the Code itself, implicitly of course, but unmistakably to continue the work of spiritual and religious formation begun by the Master of Novices—that like him, having jurisdiction in the external forum, he is implicitly debarred by Canon 891 from hearing the confessions of his students, except in a particular case and for a grave and urgent cause. We think that, provided matters of confession be kept separate from spiritual direction, the Code itself, treating of the Spiritual Director of Seminaries with which Religious Scholasticates have so much in common, implicitly allows the Spiritual Master of Religious Clerics to direct them individually, both according to what he has observed in their external conduct or to the problems which they bring to him of their own free will. Analogously also to the Master of Novices, the Prefect or Spiritual Master of the Clerics receives from the Code itself, the implicit commission to rule his Scholasticate in the external forum without interference other than that which both common and particular law allows to Superiors. He is responsible to them, of course, for the external conduct and for the formation of the character of his students. It is his duty to report to them and to the Chapter on the conduct and progress of his students, on their fitness for Holy Orders—indeed, his testimony in these matters is all-important, and the Superiors and Chapter are necessarily guided by it. We sincerely believe that all this is implied in Canon 588. But because the law is silent, the door is open to the controversies and diverse opinions which abound on this particular question.

At the same time the particular legislation of the various Orders and Congregations has been left free to determine the attributions of the Prefect or Spiritual Master. Thus in many Institutes the Prefect is a Master of Novices and a Rector of a Seminary rolled into one—because he is charged in the external forum with both the religious and the priestly formation of his Clerics. In others, because the Code does not explicitly forbid it, the Master freely hears their confessions, although *since* the Sacred Congregation of Religious¹⁶ requires that his opinion be sought in questions of promotion to Orders, it is evident that this Congregation does not expect him to be the Confessor of his students. The Sacred Congregation then does not consider him to have the same functions as the Spiritual Director of the Seminary, who is the principal Confessor of the Seminarians, but rather that of the Seminary Rector or the Novice-Director, nor is the direction of conscience his principal and exclusive office, though, as we have said, he may direct consciences as one means of forming his Clerics to the religious life¹⁷ and to priestly spirit and virtue. This would not be incompatible with his disciplinary office, since the Code¹⁸ advises Religious freely to manifest their conscience to their Superiors. None need spiritual guidance so much as the aspirant to the priesthood, and no one can give it with more benefit and fruit than the man to whose special care the religious student is confided for the entire period of his studies.

QUALITIES OF THE MASTER OF CLERICS

As to the qualities which the Code¹⁹ requires of the Master of the Clerics, some commentators hold that he need not be more richly endowed than the Assistant of the Novice-Master. *Littera occidit, spiritus est qui vivificat*. We humbly but strongly hold that *while* the Father-Master of students in *Philosophy*—charged as he is mainly with continuing and consolidating the Religious formation of his charges, who have but recently left the Novitiate, need not be more fully qualified than the Assistant Novice-Master, the Master of students in

¹⁶ A.A.S. (1932) p. 74. Cfr., also *The Spiritual Director in an Ecclesiastical Seminary*, Fred. Dwight Sackett, O.M.I, p. 89.

¹⁷ Can. 588, Par. 1.

¹⁸ Can. 530.

¹⁹ Can. 588.

Theology who are approaching the goal of the priesthood, must be at least as fully qualified for his task of forming the Priest, as the Novice-Master is for his task of forming the Religious. Indeed, we think the Father-Master of theological students should be a more outstanding man than the Novice-Master, more conspicuous for prudence, charity, piety and religious observance, more fully versed in all the practical sciences—moral, ascetic and mystic theology, and in all the subsidiary sciences we mentioned in connection with the Master of Novices. We need say no more here about individual guidance than to repeat that it must be personal to the student, adequate for his needs, endowments and aspirations, adapted to the requirements of our times and in full conformity with the legislation and spirit of the Institute. As Canon 587 ²⁰ demands, the teachings and direction of the Master of Clerics should find illustration and confirmation from the life and conduct of the exemplary Religious, who must be placed in the houses of study, and from the perfect community life which must be lived there if Superiors are to be allowed to promote the students to Holy Orders.

SUPERIORS

In the last analysis, it is the Superiors, both local and major, who are charged with the guidance of their subjects. As regards Novices and Professed Clerics, they will have discharged their duty if they have appointed duly qualified and worthy Masters, if they keep a watchful eye over the manner in which these Masters fulfill their obligations, and if they lend them the aid they may require and furnish them with the means necessary or advantageous to the work they have to do.

As regards the Community as a whole, local Superiors will give their subjects adequate guidance if they observe the law of residence ²¹ which, among other benefits to the community, will enable him to give them a pastor's vigilance, a father's care, and the example of the true religious he is supposed to be. Canon 504 ensures wise and prudent government by general and other major Superiors, when it prescribes the age they must have attained and implicitly the experience they must have gained. Particular legislation usually follows the Code as

²⁰ Cfr. Can. 552.

²¹ Can. 508.

regards the age of local Superiors. As to their other qualifications, it is most desirable that they should possess those of the Novice or Student-Master, and, in addition, be well-versed in the art of government, that they be good administrators of temporalities, good and generous providers, in keeping of course, with the Rule and Spirit of their Institute—for all these things have an important bearing on the success of the guidance they must give to their Religious. The Superior must, above all, be able to acquire a profound knowledge of men—of their character, temperament, abilities, talents, etc., to love them each and every one with true paternal love, to win their confidence and thus make them willing recipients of the guidance which he wishes to give them individually, and as a community. That guidance must be directed, as Canon 593 prescribed, to the spiritual progress of all his Religious by the full and faithful observance of the vows, and by obedience to their Rules and Constitutions. It must also be directed to the priestly perfection and the apostolate of those who are Priests, since Canon 592 reminds us that Religious Priests are bound, *exceptis excipiendis*, by the common obligations of Clerics as laid down in Canons 124-142.

COMMON LIFE

In accordance with Canon 594, Superiors must promote the common life which calls for and promotes the practice of nearly all the religious virtues—humility, obedience, poverty, patience, self-effacement and self-sacrifice, charity, patience and consideration for others, and is therefore, the biggest and most efficacious means to the perfection to which the Superior must lead the way. As there can be no intense love of God, no intimate and constant union with Him, no interior urge to imitation of Christ without daily and persevering prayer, the Superior in accordance with Canon 595, must provide for daily meditation and the other exercises of piety, prescribed by the Rules and Constitutions, and see to it that his subjects sedulously take part in them. That same Canon makes provision for the yearly retreat, for daily mass, for weekly confession, and lays upon Superiors the obligation of promoting frequent and even daily communion. The wearing of the religious habit, with the exceptions foreseen by Canon 596, the

observance of the Laws of Enclosure,²² the obligation of reciting the Divine office in choir,²³ a prudent control of the correspondence of their subjects as prescribed and limited by both common²⁴ and particular law—each of these offers its protective or positive contribution to the Spiritual perfection of Religious, as well as implications for guidance to the attentive and zealous Superior.

Canon 593 which refers to Rules and Constitutions allows each Institute wide scope for prescribing other means of perfection—some of which should be regularly employed under the supervision of the Superiors—among them are the Chapter of Faults, the penitential exercises, the days of Recollection and the celebration of special feasts. In this connection, may we remind Superiors of the most recent Encyclical of Pope Pius XII, *Mediator Dei*, and of the tremendous bearing which the sacred liturgy has on the religious life, on the part which Religious must play in the life and activities of the Mystical Body, and on the incentives and means which it furnishes to growth in Christ. Zealously then, by exhortation and by a worthy celebration of the liturgical functions should the Superiors provide for many of the deepest joys of the Religious Life, as well as for its fruitfulness and perfection.

HEARING CONFESSIONS

Canon 518 stipulates that, provided they observe all the requirements of the Law, Religious Superiors may hear the confessions of those of their subjects, who of their own free will and choice ask to be heard, but without a grave reason they should not do so habitually, and they must beware of inducing either personally or through others, any of their subjects to come to them for confession, whether by force or fear, or by importune urging, or in any other manner. Providing still further for complete freedom of conscience, Canon 530 strictly forbids all Religious Superiors to induce their subjects in any manner to manifest to them their state of conscience. The subjects however are not forbidden to manifest of their own free will and choice, their conscience to the Superiors. On the contrary, it is proper that the

²² Can. 597.

²³ Can. 610.

²⁴ Can. 611.

subjects approach their Superiors with filial confidence, and if they are Priests, reveal to them their doubts and anxieties. Wise prescriptions these—they give the Superior the necessary powers and authorizations to be the Father and personal guide of any subject who may wish to approach him for confession and direction; they safeguard the liberty of the subject and exhort him to have filial recourse to his Superior when he so wishes; and because of his duties in the external forum, they discourage the Superior from being his objects' Ordinary Confessor; and that the Superior himself may not create obstacles for his external government of his community, he is legitimately excused from burdening himself with the secrets of the internal forum. Of course, if he does learn these secrets from the confessions or confidences of his subjects, he may not use them for the external discipline or government, whether of his subject or of the community.

Before ending this paper, we should like to refer to two classes of Religious, who deserve and who need the special care of the Superior—the young Priests and the young Lay-Brothers. As regards the former, many Institutes place them for two or more years under the care of a Director and of professors, who instruct them in pastoral theology and in the art of preaching. Whenever possible this should be done everywhere, preferably in the houses of study where the perfect community life flourishes and furthers the religious perfection of these young Priests.

LAY-BROTHERS

As to the young Lay-Brothers—those especially with temporary vows and whose vocation should be most carefully nurtured, they too need special guidance, for the three years which precede their final vows are critical ones. They are free to return to the world at the expiry of their temporary vows. They may be tempted often to glance at the open door, and be allured to the things that lie beyond it, and it may well be that the enemy of all good will do his utmost to sow seeds of hesitation and doubt in their young minds and subject them to subtle and dangerous temptations against their vocation. If then the laws of the Institute do not provide for a Spiritual-Master, who shall give these Brothers the special care and guidance they need, it is the

bounden duty of the Superior, either to assume this responsibility himself or lay it upon some competent and worthy Religious. Though these Brothers cannot, as a rule, be placed in one house, they should be allocated to those houses only where perfect community life is observed by exemplary Religious.²⁵ The obligation laid on the Novice-Master of thoroughly instructing his Lay-Brother Novices in Christian Doctrine in special instructions given to them, at least once a week, is not indeed incumbent on the Superior, but he will be well advised to give these young professed those weekly catechetical instructions, though he will be satisfying the requirements of the Code if he gives them, as to the other Lay-Brothers, the bi-monthly instructions in Christian Doctrine and the pious exhortations prescribed by Canon 509. If particular laws make such instructions and exhortations a weekly duty, so much the better.

PERMITTING ADAPTATIONS

Lack of time has prevented us from adding a paragraph or two on the very weighty problem of adaptations, which has been exercising the minds of Religious Superiors in France and elsewhere during recent years. The loss of many promising vocations, because religious life cramped the souls of young Religious, broke their health and spirit, and resulted either in their return of the world, or in the admission to Profession of warped or otherwise ill-fitted subjects, has led Superiors to ask themselves if it was not their duty, without lowering in any way, the ideals of their Institute, or watering down its spirit, to adapt its legislation and its practices to the needs both of the day and of the subjects who seek admission to the religious life, with the necessary authorizations, of course, on the part of the Church. After all, like the Church herself, Religious Orders are living organisms, and are subject to the fundamental law of life—movement and progress. We leave the

²⁵ It is interesting to know that the Minister General of the Capuchin Friars Minor has, in at least one Italian Province, placed the Junior Professed Lay-Brothers in one house, under the direction of a specially appointed Father Instructor for whose benefit he has written an article entitled "de Instructore FF Laicorum Ordinis Nostri S. Francisci Capuccinorum," and published in the *Analecta Ordinis Fratrum Cappuccinorum* Vol 51 (1935) p.p. 22-24, 104-109, 140-147, 172-175, Fr. Donald Wiest, O. M. Cap. who kindly forwarded this reference to us states that it is an excellent article on the need and manner of training the newly professed brothers.

question there, provoking as it is, and insisting upon a satisfactory answer—which we cannot give here for lack of time and space. Put in a general way, the question compels the answer “yes” Religious Orders, like the Church herself, must, if they wish to live and prosper and do the work assigned to them, adapt themselves to the circumstances and needs of the times and of their apostolate.²⁶

But there is one thing that must never change, one thing that must inspire and safeguard religious life itself and the adaptations that may seem desirable—and that is the Spirit of Christ, which dictated the Evangelical Counsels and called the religious life into being. That spirit is love, for Christ Himself is Love. The one purpose of the religious life is love, as love is its source—a true constant ever-growing love for God, that he may be glorified in each religious soul, as he was glorified in the life of Christ. Looked at in the Code and in the Rules and Constitutions of various Institutes, religious life imposes a bewildering number of precepts, of obligations, of virtues to practise—of works to be undertaken. Many a soul has been deterred from religious life because it saw only this maze of legislation, and many a soul has abandoned the religious life because it felt overburdened with a weight of precepts and recommendations and failed to see, or was not taught to see, the great principle which reduces multiplicity to unity, and helps the soul to reach out towards the obligations and virtues of religious life and embrace them bravely, if not joyfully, instead of letting them be driven home to him from without. If the religious regards his vocation as the effect of an act of predilection on the part of God, he will answer it with Love and he will make love the driving force of his life. We may well turn to the Seraphic Father and learn from him the secret of holy love. God’s love watched over his youth and kept it stainless. God’s love weaned Him from love of the world, of its riches and pleasures. Meanwhile meditation on the life and passion of Christ fired him with the Love of the God-man. That Love led him to break with the world, to sever the ties which bound him to his family, and to set his steps on the road to the perfect following of

²⁶ A recent French book on this question after treating of the Principle of Adaption, discusses in successive chapters, Poverty, Obedience, Community Life and Spirit and Fraternal Charity in this regard. Superiors, Novice-Masters and Spiritual Prefects will be well advised to study the papers which make up this book. It is entitled *Les Adaptations de la Vie Religieuse*.

Christ. His poverty, His humility, His penance, His obedience, His love of man and beasts (they were all his brothers and sisters), His zeal—all His virtues were born of His love of God and of Christ.

CUE FOR GUIDANCE

Here then is our cue for guidance. Here is the beacon which lights up the way for those charged with the formation of young religious and for the direction of all Religious. Make them lovers of Christ, the Divine Model of Religions, and they will want to walk in His footsteps. Poverty, chastity and obedience will all grow out of love, and will thrive and come to maturity on love. So will it be with all other virtues. May Confessors, Novice-Masters, Cleric-Masters, Superiors and all who are charged with the guidance of young Religious, whose office is so exacting and demands so much self-sacrifice, realize this power of holy love. They do not look for earthly rewards, and they may not always receive them. Subjects over whom they have expended loving and assiduous care may grieve and disappoint them by an unsatisfactory or unworthy religious life, or by secularization or apostasy; but if they have faithfully discharged their duties, they will one day hear our Lord say to them "What you did to these little ones, you did to me." "Come, Blessed of My Father" and welcoming angels will acclaim them as they advance towards the embrace of God, with the antiphon of the feast of St. Bonaventure, "*Qui docti fuerint fulgebunt quasi splendor firmamenti; et qui ad justitiam erudiunt multos quasi stellae in perpetuas aeternitates.*"

DISCUSSION

SERAPHIN WINTERROTH, O.F.M.Cap.:—Most religious orders of men have found it difficult in recent years to obtain sufficient lay-brothers to carry on the necessary work in their houses. Likewise, it has been found difficult to keep in the Order the simple-professed brothers. In many cases the reason for this would seem to lie in the fact that not sufficient attention was paid to these young brothers after their simple profession. After a few months postulancy and one year novitiate, they have been sent out to the various friaries and then left to shift for themselves. Not having a solid training in the religious life, they failed to appreciate their vocation and soon lost the first fervor of their novitiate. As a consequence they became discontented and turned their eyes towards the world which they had so recently left. The next step was to ask for a dispensation from their vows or wait till their expiration and then leave.

Various means have been tried to overcome this difficulty, but without too much success. Now, a new plan is being suggested. Each Province should establish a *Professorium* in a house of regular observance, preferably in one of the clericates. The simple-professed lay-brothers remain in this house for a period of three years. They have their own director, who takes charge of them and instructs them in the principles of religious life, the same as the Master of Clerics does for the Clerics.

This will naturally entail sacrifices for the Province in the beginning, but it will make for better trained and more content lay-brothers. It will likewise safeguard some vocations, which would otherwise have gone on the rocks. God has commended these young brothers to our care, and it is up to us to do all in our power to insure their spiritual welfare. The *Professorium* would seem to be a step in the right direction and should be given a fair trial.

MICHAEL HARDING, O.F.M.:—*A la mode Franciscaine*, so characteristic of an experienced guide who knows how to lean securely on the canons, Fr. Hyacinth gently recalls to memory the basic principles governing our aspirations for Evangelical perfection.

It is with pleasure that I recall the description of the ideal Master of Novices proposed by Clement VIII in the *Cum Ad Regularem*. It has been said that nothing more exact or beautiful has ever been given in words than this portrayal of virtues which should characterize the holder of this office. Some emphasis could also be given to the importance of the spiritual guide, the confessor. His office is in the internal forum, it's true, and cannot be otherwise enforced than in the forum of conscience, but it is to be feared that sometimes too great leniency in not following the opinions of approved authors, especially in cases *De Sexto* later brings disrepute to the Church and unhappiness to the individual. It is no great secret that an application for dispensation up to the priesthood will be easily granted if the request simply states: "It seems to my Confessor that I should not advance."

AIDAN CARR, O.F.M.Conv.:—The solicitude which the Church maternally shows for the spiritual guidance of Religious is well exemplified in the careful consideration the Code devotes to this matter in canons 518-530. When one considers the vastly important part played by Religious (men and women) in the Church's apostolate, together with the legal recognition accorded it, it is evident that conscientious and understanding care ought to characterize the office of a Confessor for Religious. And yet, since the confessor-penitent relationship is immediately human, there is always a risk of some formalism and even an unconscious air of semi-drudgery creeping into the truly sublime administration of the Sacrament of Penance.

One facet of the Confessor's experience in regard to scrupulosity that often proves tedious is concerned with the discouragement sometimes expressed by a Religious for his (or her) having accomplished so little in the holy cause of Our Lord. This tendency is usually more marked among older Religious, who indeed may have passed a lifetime in generous and active careers of teaching, nursing, etc. If the Confessor has reason to believe that the penitent's self-reproach is well founded (it rarely will be), he might properly point out that it is not so much *what* one has done as *with how much love* one has acted. What one is is considerably more important than what one *has done*. The worried Religious

might also be reminded that sincere sorrow for wasted opportunities, followed by a renewal of resolutions and a fervent offer of present trials is of more avail than a fruitless and puerile querulousness with oneself for past shortcomings.

When the Confessor feels that the attitude "Oh-I've-done-nothing-for-Our Lord" is sincere but devoid of foundation, he may gently indicate to the distressed penitent that very few souls are called to perform great works: to found Orders; to build hospitals; to write books..., rather God's plans are fulfilled by many small and individual efforts combined under the wise direction of His Church. St. Theresa's justly famed "little way" often proves a happy remedy for religious tormented with the fear that they will die empty-handed. Didn't the Little Flower's Sisters in religion ask what there was to say about Sister Therese after her death? The advice of St. Vincent de Paul is not inappropriate for such souls: "Depend upon it, we shall never be fit to do the work of God, if we are not convinced that *of ourselves* we are better fitted to spoil everything than to succeed."

FRANCISCAN EDUCATIONAL CONFERENCE

FIRST SESSION

MONDAY, JUNE 27, 1949, 9:30 A.M.

At the thirtieth meeting of the Franciscan Educational Conference the members found themselves warmly welcomed by Very Rev. Fr. Thomas Plassmann, O.F.M., one of the charter-officers of the F.E.C. A goodly number of Sisters and Friars came to the lovely hills of Allegany to rekindle the spirit of Franciscanism in their educational work. With his customary largesse and generosity, Fr. Thomas gave the Conference the key to the College, to the city and to the heart of St. Francis.

In response to the hospitable reception by the friars of St. Bonaventure's College, Fr. Pius Barth, O.F.M., the President of the F.E.C., voiced the feeling of the members when he said in his opening speech: "We are most happy to be back at the scene of the early development and foundation of the Educational Conference. To the Superior and all the friars we owe a debt of deep gratitude for making this possible." The President outlined the need of moral guidance in this age of hazardous problems, as he called upon the members to put forth their best effort: "In a day when religion and its practice are being restricted, we must stress more strongly the need of the supernatural structure of society by restoring moral principles to their rightful place in life." After this inspiring keynote address, the first paper, "The Reorientation of Moral Teaching and Guidance," was read by Fr. Donald Wiest, O.F.M.Cap. The delegates discussed the possibility of founding a School of Moral Theology either at Catholic University or at St. Bonaventure College. The second paper of the morning session was read by Fr. Sebastian Soklich, T.O.R. In speaking on "Ethical Guidance in Business and Professions," he brought out the need of special training for those entering upon future professional work. Excellent suggestions on combatting secularism resulted from his presentation of new data and ideas.

SECOND SESSION

MONDAY, JUNE 27, 1949, 2:30 P.M.

This session was divided into two sections. Fr. Basil Heiser, O.F.M.Conv. presided as the chairman of the first section which presented the following papers: "Alcoholism—A Catholic Appraisal of Attempts at Guidance" read by Fr. Timothy Cahill, O.F.M.Conv.; and "Implications for Guidance in the Canon Law for Religious" delivered by Fr. Hyacinth Workman, O.F.M. The medical, moral and psychological aspects of alcoholism engaged the attention of the delegates. Very capably Fr. Timothy set forth a set of principles to serve as guides in this most perplexing problem. In the second paper, Fr. Hyacinth picked out of the Code of Canon Law practical hints for guidance on the part of Religious.

In presiding over the second section of this session, Fr. Pius Barth, O.F.M. said: "We are breaking tradition with the opening of this session by having for the first time a Sister read a paper at these meetings. Sharing in this tradition-breaking event is Mother M. Magdalene, O.S.F., who will speak on "Moral Guidance in Franciscan Schools of Nursing." This paper provoked excellent reactions in the members who sought to build up a model spiritual program for Catholic hospitals and schools of nursing. Following Mother Magdalene's fine contribution, Fr. Frederick Cameron, O.F.M.Cap., discussed the question of the "Moral Guidance and the Negro." In particular he stressed the need of longer and better instruction for the colored people in order to win them to the heart of the Church.

THIRD SESSION

MONDAY, JUNE 27, 1949, 7:30 P.M.

"The Franciscan's Role in Preventing Crime and Delinquency," was presented to the delegates by Fr. Gervase Brinkman, O.F.M. With his wealth of experience as chaplain at the Joliet prison, Fr. Gervase ferreted out the basic causes of delinquency. The Chairman read the following telegram sent by Very Rev. Francis Edic, O.F.M.Conv.: "Assurance of a prayerful remembrance of the Conference now in session. May the inspiration of the Holy Spirit and the cooperation of the friars result in the statement of reliable guiding principles in important matters under discussion." The 1938 Annual Meeting of the F.E.C. was instrumental in inspiring Fr. Thomas M. Schneider, O.F.M. to produce the paper, "Moral Guidance Through Athletics and Recreation." A fruitful discussion on how to combine spiritual with recreational activity ensued.

FOURTH SESSION

TUESDAY, JUNE 28, 1949, 9:00 A.M.

An announcement was made by the Chairman calling a meeting of the Advisory Board and the Executive Board to be held at 1:00 P.M. in the Library. The following committees were then appointed by the President: *The Resolutions Committee*: Fr. Sebastian Weber, O.F.M.Conv., Fr. Dominic Unger, O.F.M.Cap., Fr. Victor Bucher, O.F.M., Fr. Daniel Egan, T.O.R., Fr. Aquinas Heidenreich, O.F.M.Cap., Fr. Robert Wilken, O.F.M., and Fr. Michael Brown, O.F.M. *The Publicity Committee*: Fr. Sebastian McKenna, O.F.M., Fr. Mark Hegener, O.F.M., Fr. Gregory Figueroa, S.A., and Fr. Roger Bartman, O.F.M.Conv.

Two papers were read in the first section of this session: "Guidance in Marriage Cases," by Fr. Aidan Carr, O.F.M.Conv., and "Moral Guidance in the Armed Forces," by Fr. Damian Blaher, O.F.M. Both papers were responsible for lengthy discussions on marital and sex problems that face the modern educator. In the second section Sister M. Nila, O.S.F. spoke about "The Teaching of Morals to Children." With her vast store of educational experience Sister Nila afforded the delegates an excellent instruction in this matter. Fr. Leander Conley, O.F.M. then read his paper entitled: "Moral Guidance in High School and College."

FIFTH SESSION

TUESDAY, JUNE 28, 1949, 2:30 P.M.

A symposium on *Moral Guidance in the Home* featured this session's work. "Guiding the Young" was the subject presented by Fr. Raymond De Martini, O.F.M. Fr. Fernand Porter, O.F.M. read a paper on the "Moral Formation of the Adolescent." The discussion revolved about the importance of the home as an educational force in life, with the parents described as natural teachers in their own sphere. The last contribution of the afternoon was an interesting paper entitled: "Practical Guidance to Assist the Laity in Selective Reading." In this timely topic Fr. Demetrius Manousos, O.F.M.Cap., very ably described the various facets of the reading problems faced by the average Catholic. A plea was made for more direct reading guidance through preaching. In closing this session Fr. Pius Barth, O.F.M. announced the meeting of the Executive Board to be held at 7:00 P.M.

SIXTH SESSION

TUESDAY, JUNE 28, 1949, 7:30 P.M.

The sixth session was devoted solely to the reading of the paper "The Moral Responsibility of the Christian World," by Fr. Richard Hodge, O.F.M. With great spirit and vividness Fr. Richard portrayed the secular trend of the heart of man. "We must use the institutional approach, institutional reform," Fr. Wilken said, "because too much stress had been given to the individual approach." The speaker, Fr. Richard, nicely developed the need of a return to Christ through St. Francis. The role of the layman as a leaven in society was given much consideration in the stimulating discussions that followed.

A number of announcements were made by the chair at this session. Fr. Pius called special meetings for the Library Committee and the Committee on Spirituality. The friars were admonished to look their best the next day in preparation for the shooting of the annual F.E.C. picture. Lastly, the President informed the delegates that the Executive Board had reappointed Very Rev. Thomas Plassmann, O.F.M., as a Member of the Commission for three years.

SEVENTH SESSION

WEDNESDAY, JUNE 29, 1949, 9:00 A.M.

The chairman for Section I, Fr. Sebastian Miklas, O.F.M.Cap., called upon Fr. Basil Heiser, O.F.M.Conv., to read his paper: "Guiding the Scrupulous Penitent." Practical remarks were made about the role of psychiatry in the spiritual direction of scrupulous penitents. The second topic to be discussed was Fr. Bucher's paper "The Pastor and the Problem of Artificial Birth Control." Fr. Aidan Carr, O.F.M. Conv. brought the attention of the delegates to the recent dissertation, *Morality of Periodic Continence*.

Fr. Pius Barth, O.F.M., presided over the reading of the following papers: "Guidance via Trailer in the Southwest," by Fr. Arthur Liebreng, O.F.M.; and "Moral Aspects of Vocational Guidance," by Fr. Damian Lyons, O.F.M. The dele-

gates in this section were treated with a moving description of missionary work among the Catholics in the Southwest, which Fr. Arthur has himself undertaken. The second paper gave Fr. Damian an opportunity to communicate his store of vocational wisdom and knowledge to others. Both papers produced much discussion.

EIGHTH SESSION

WEDNESDAY, JUNE 29, 1949, 1:15 P.M.

The final session was opened by the reading of the paper: "The Relation Between Moral and Ascetical Guidance in the Formation of Religious." Fr. Theophane Kalinowski, O.F.M., with fine discrimination laid bare the line of demarcation between morality and asceticism, and revealed the close bond that should bind these fields together. The last scheduled paper was read by Fr. Robert Wilken, O.F.M., when he spoke to the delegates on the "Ethical Aspects of Trade Unionism." The discussion brought up such points as, obligations of union-workers, duties of officers, and the morality of the guaranteed annual wage.

The session was climaxed by a talk on the Blessed Mother given by Fr. Ralph Ohlman, O.F.M. The friars were invited by Fr. Ralph to participate in the Marian Congress that is being planned by Franciscans in the United States. The inspirational speech considered the possible definition of the doctrine of the Assumption of the Blessed Virgin. The friars were grateful for Fr. Ralph's kindness and invitation.

Fr. Donald Bilinski, O.F.M., representing the Library Committee gave a brief resume of the work done this past year. He announced the election of new officers and disclosed the reasons for setting up the Committee.

The Committee on Spirituality held its meeting during the F.E.C. Conference and its work was described by Fr. Philibert Ramstetter, O.F.M., who devoted some of his report to the projected bibliography on Spirituality.

The treasurer's report was read by Fr. Irenaeus Herscher, O.F.M. The Secretary and Editor of the F.E.C., Fr. Sebastian Miklas, O.F.M.Cap., announced that during the period July 1, 1948 to June 30, 1949, the sale of books published by the Franciscan Educational Conference amounted to \$2,002.78. The chairman of the Resolutions Committee, Fr. Sebastian Weber, O.F.M.Conv., submitted the resolutions drawn up by the Committee. The resolutions were duly read, amended by addition, and unanimously accepted.

Suggestions for topics for 1950 were solicited by Fr. Pius. Notable among the subjects offered by the members, were: *Catholic Action*, *Law and Government*, *Vocational Guidance*, and *Adult Education*. The following officers were elected for the year 1950: Fr. Pius Barth, O.F.M., *President*; Fr. Basil Heiser, O.F.M.Conv., *Vice-President*; Fr. Sebastian F. Miklas, O.F.M.Cap., *Secretary*; Fr. Irenaeus Herscher, O.F.M., *Treasurer*. In his farewell and closing speech, Fr. Pius Barth, O.F.M., thanked the delegates, particularly the Sisters, for their participation and interest. The delegates joined the President in the singing of the *Te Deum* to close the Meeting of 1949.

FR. SEBASTIAN F. MIKLAS, O.F.M.CAP.
Secretary

RESOLUTIONS

The Committee on Resolutions of the Thirtieth Annual Meeting of the Franciscan Educational Conference respectfully submits the following Resolutions:

1. WHEREAS, current reports indicate the defeat in committee of the Barden Bill which boldly endorses discrimination against parochial school children in the allocation of federal aid; be it *Resolved*, that the Franciscan Educational Conference dispatch the following telegram to The Honorable John Lesinski, Chairman, House Labor Committee, House Office Building, Washington, D. C.: "The National Franciscan Educational Conference, thirtieth annual meeting Saint Bonaventure College, Olean, N. Y., June 27-29, representing the thousands of Franciscan educators active in schools, hospitals and parishes throughout the forty-eight States, conveys unanimous approval and heartfelt congratulation to your Committee for their democratic action in rejecting the Barden Bill, thus safeguarding the constitutional rights of American parents re freedom and equality in educational opportunities."
2. WHEREAS, rampant secularism threatens totally to undermine Christian democracy and to prevent individual, domestic and social morality; be it *Resolved*, that Franciscans exert ever greater efforts to restore all things in Christ by the implementation of the many practical proposals of this Conference for effective personalized moral guidance.
3. WHEREAS, the Catholic world is about to inaugurate the Holy Jubilee Year and, WHEREAS, the Franciscans have ever been foremost in the promotion of the universal Kingship and Primacy of Christ, be it *Resolved*, that during the forthcoming year all Franciscans will strive with redoubled fervor to spread far and wide the salutary practice of the Enthronement of the Sacred Heart in the homes of our people.
4. WHEREAS, the cultivation of the speculative science of moral theology has in modern times failed to keep pace with the progress of other sacred sciences, and, WHEREAS, the most universal and critical exigencies of our day demand renewed emphasis upon absolute moral values and positive Christian virtues, be it *Resolved*, that the Franciscan Educational Conference recommend the establishment in the United States of an accredited postgraduate school of speculative moral theology, correlating the cognate sciences of pastoralogy, medical ethics, psychiatry, sociology, economics, political science, etc.
5. WHEREAS, youth in our Christian democracy is being exposed to the riptide of irreligion and immorality due to parental neglect, ranging from indifference to selfishness, and, WHEREAS, too great a percentage of our baptized Catholic youth is being exposed to the pagan program of practical atheism in state schools and community recreation, be it *Resolved*, that we recommend deferentially to all Franciscan major superiors that they officially prescribe and personally foster an

intensive and extensive youth guidance program through spiritually and socially competent friars in the schools and parishes entrusted to Franciscan care.

6. WHEREAS, the end of our ethical and moral teaching is virtuous living, not merely the knowledge of what is virtuous living, and, WHEREAS, the complexity of modern education makes it increasingly difficult for students by themselves to attain that intellectual maturity and integration of knowledge which alone leads to the activation of principles learned, be it *Resolved*, that particular attention be accorded the increase in facilities for the moral counselling and guidance of the secular students in our schools and colleges and to the employment of the most effective scientific techniques available.

7. WHEREAS, the contagion of pragmatic expediency and secularist amorality has almost entirely divorced the practice of medicine and surgery from absolute standards of morality, and, WHEREAS, this contagion actually threatens to infect even Catholic hospital practice, be it *Resolved*, that the Franciscan Educational Conference fervently importunate all Franciscan priests, wherever and whenever possible, to lend every assistance to the Mothers General and Provincial, to Superiors of Hospitals and Directors of Nurses in nursing schools and hospitals under Franciscan influence, to the end that the Franciscan ideals of spirituality be activated among Catholic hospital personnel through the organized media of moral guidance as outlined in the F.E.C. Reports of 1948-49.

8. WHEREAS, the Franciscan Educational Conference acknowledges the dire need of our times to recreate and bolster Christian marriage and fruitful family life, be it *Resolved*, that our Franciscan Provinces lend wholehearted support to the Pre-Cana and Cana Conference Movement for the organized and systematic instruction of our men and women in the perennial principles basic to holy matrimony and domestic life.

9. WHEREAS, the worsening problem of alcoholism afflicts many brethren in Christ's Mystical Body and challenges the efficacy of supernatural medicinal grace, be it *Resolved*, that Franciscans everywhere interest themselves actively in the various specialized programs of rehabilitation and, be it further *Resolved*, that our seminarians, prior to ordination, be formally instructed in this problem and its proven solutions.

APPENDIX

THE FRANCISCAN MARIAN CONGRESS

RALPH OHLMAN, O.F.M.

It is a tradition of the Franciscans, going back to the very inception of the Order, to be in the vanguard of every movement which seeks to add devotion and honor to Mary. According to Thomas of Celano and other early biographers of St. Francis, our holy founder exercised a love and devotion to the Virgin which was extraordinary for the times. Wadding begins his *Annales Minorum* with a picture of St. Francis in the Portiuncula chapel, beseeching the Queen of Heaven to be the advocate of himself and of his brethren, and in her honor he would fast from the feast of St. Peter and Paul until the feast of the Assumption.

In the very first synod of the Order, held at Assisi in 1219, it was declared that solemn rites be held every Saturday in honor of the Immaculate Virgin Mary. It was the Franciscans of the thirteenth century who added "pray for us sinners, now and at the hour of our death" to the Angelic salutation; it was the General Chapter of 1269 that ordered the recitation of three *Aves* at the sound of the evening bell; it was Haymon of Faversham and John of Perma who prescribed the recitation of one of the Marian antiphones after Compline.

Then we have the Marian writings of St. Bonaventure, the Assumptionistic sermons of St. Anthony of Padua, the lyrics of Jacopone da Todi to the *mater gaudiosa* and *dolorosa* and the admirable defense of the Immaculate Conception by Blessed John Duns Scotus. To this list of champions of Mary may be added St. Bernardine of Siena, Francesco della Rovere, St. Lawrence of Brindisi and a host of others. And so we find the Friars in every age joyously proclaiming the honors and privileges of the Mother of God. It is not strange, therefore, to see the Friars of today anxiously waiting to proclaim another honor of Mary as a dogma of faith, the glorious Assumption of her body into heaven.

Although the Franciscans, in recent years, have not been negligent in furthering the solution of Mariological problems, it was, perhaps, the letter of His Holiness Pius XII, of May 1, 1946, asking the bishops of the world to state their opinion on the possibility of defining the Assumption of Our Blessed Lady as a dogma of faith, which prompted the General Curia of the Friars Minor to set up a special commission at Rome to encourage and direct study of the various Marian privileges throughout the Order. The Reverend Charles Balic, O.F.M., Rector Magnificus of the Pontifical Athenaeum of San Antonio and President of the International Commission for the critical edition of the works of John Duns Scotus was placed at the head of this Central Marian Commission, while National and Provincial Commissions were set up in every country where the Friars are established.

At the same time, it was the earnest wish of the Superiors of the Order that the hearts, and minds, the souls of the Friars be disposed, incited, ignited for the forthcoming solemnities to honor the centenary of the definition of the Immaculate Conception (1854-1954) To this purpose the Central Commission proposed

an elaborate and extensive program which, among other things, enjoined that there be drawn up a history of the cult of the Immaculate Conception in every Province of the Order; that at least one National Congress be devoted to the study of this Marian privilege; that a threefold *opus* dealing with the Immaculate Conception in history, dogma, and in the arts be edited; that an international exposition of all objects which in anyway illustrate the doctrine of the Immaculate Conception be held at Rome.

It was also the mind of the Central Commission to follow the desires of the late Minister General, the Very Reverend Valentine Schaff, O.F.M., who, on the 19th of July, 1946, fervently advocated that all the Friars devote themselves to the study of the Assumption. Therefore the Central Commission in session on July 28th, 1946 ordained that a Marian Congress be held at Rome as soon as possible and that subsequently like Congresses be held in other parts of the world for the clarification of Marian eschatological problems.

The present Minister General of the Friars Minor, the Very Reverend Father Pacific Perantoni, in his allocation inaugurating the Marian Congress at Rome in April, 1947, pointed out that the Assumptionist movement in the Order is something demanded by the exigencies of the times: there being every indication that God wishes His Mother to be loved and honored more in these calamitous days than ever before. As evidence for this contention, he asserted that the Popes from Pius IX to the present reigning Pontiff have written more on the Madonna than all of their predecessors put together, and also drew attention to the vast amount of Marian literature which has made its appearance in recent years. The General also hinted that the apparitions at Lourdes and at Fatima seem to indicate Our Blessed Lady's wishes in this regard.

The First Franciscan Marian Congress at Rome occupied itself mainly with questions relating to the definability of the Assumption. And although the greater part of the speakers held that the theological notion of the Assumption comprises three elements, the death, resurrection and glorification of the body of the Blessed Virgin, the Congress unanimously agreed that it would not be necessary that the two presupposed elements, viz., death and resurrection, be incorporated in the very formula of the definition. Furthermore it was thought that theologians need not establish the Assumption as formally implicitly revealed in order to proceed towards a definition since it would be sufficient to prove with moral certainty that this truth was really and objectively revealed by God, and that such moral certainty for the revelation of the Assumption is to be found in the Protoevangelium, Gen. III, 15, and in Luke, I, 28-38, 42, as well as in the three Marian dogmas: the Immaculate Conception, the Divine Maternity and the Virginity. The strongest argument, however, for the revelation of the Assumption was said to be the *Ecclesia docens et discens*.

The Second Marian Congress which was held at Lisbon from the ninth till the thirteenth of October, 1947, as well as the Third Congress held at Madrid a week later, dealt primarily with questions pertaining to the death of Mary and arrived at the conclusion that neither Tradition nor Theology give us a sufficient motive for affirming the immortality of the Blessed Virgin, whereas strong reasons exist for sustaining the traditional doctrine of her death.

A Fourth Franciscan Marian Congress was held at Montreal in August of 1948 under the personal leadership of Archbishop Charbonneau of Montreal. Here

again noteworthy contributions to Assumptionist literature were made, as evinced by the publication of the Acts of this Congress, "Vers Le Dogme De L'Assomption," which is the fourth volume in the series entitled *Studia Mariana*. A Fifth Marian Congress was sponsored by the Franciscans of South America at Buenos Aires a short time ago, but the Acts of this meeting are not yet available.

And now the Franciscans of the United States have been offered a chance to show their love and devotion to the patroness of the Order by contributing to the furtherance of her glory in a Congress which is scheduled to be held this fall in Washington, D.C. The proceedings are to open with a Solemn Highmass at Mt. St. Sepulcher on Sunday, November 6th. The Minister General of the Friars Minor promises to be present, as does Father Charles Balic, O.F.M., the Praeses of the International Committee. High dignitaries of the American hierarchy are to be invited to take part. The papers, for the most part, will discuss the traditional teachings of the Church in regard to the relation between sin and death and the bearing this problem has upon the definability of the Assumption of the Blessed Virgin. The Congress will close on November 8th, the feast of Blessed John Duns Scotus the indefatigable protagonist of the doctrine of the Immaculate Conception.

And so we American Franciscans of the twentieth century shall join that joyous band of traditional Friars in paying special homage to Our Blessed Lady by holding a Congress in her honor. And even though no Scotus may step to the fore to nullify, with a mighty swish of the pen, all the difficulties confronting the definition of the Assumption, or with the inspired tongue point the way to a clear perception of this doctrine in Sacred Scripture or Tradition, nevertheless we shall feel satisfied in having paid tribute to Mary to the best of our ability in the best manner we know. And who knows but Mary will be pleased with our efforts and the Holy Father will soon be moved to add another dogma to Mary's crown.

INDEX

- Action, Catholic, 17
- Adolescent, Moral formation of the, 217
- Alcoholism, 131
- Alphonsus, Saint, 34
- Armed Forces, Moral guidance in the, 137 ff
- Ascetical guidance, 238
- Athletics and recreation, 228
- Authority, Gentle, 220

- Barth, Pius, 224, 273, 274
- Bartman, Roger, 122, 223
- Batzill, Hartman, 102
- Birth control, Artificial, 96 ff.
- Blaher, Damian, 137
- Blong, Flavian, 55
- Books, Forbidden, 184
- Brinkman, Gervase, 123
- Bucher, Victor, 96

- Cameron, Frederick, 147
- Cana Conference, 102
- Canvas-work, 151
- Carr, Aidan, 31, 81, 105, 270
- Case-Study, Value of, 50
- Casuistry, 46
- Catholic University of America, 55
- Censorship, Wholesome, 199
- Chaplains, Need of, 144
- Character Guidance Program, 139
- Character Training, 134
- Christopher Movement, 31
- Classroom, 98
- Common Life, 264
- Confessional, 99
- Confessions, Hearing, 265
- Confessor, 254
- Conley, Leander, 231
- Connell, Francis, 25
- Coolidge, Calvin, 6

- Cordano, Vergil, 105
- Counsellor, Qualities of a, 234
- Crime, Causes of, 123
- Curran, G. A., 63

- Decisiones, Sanctae Sedis, 103
- Delinquency and Preventive Guidance*, 123 ff.
- De Martini, Raymond, 195
- De Sinety, 111
- Deus Scientiarum Dominus*, 41

- Education, 20
- Egan, Daniel, 65, 236
- Emotional disorders, 107
- Environment, Influence of, 222
- Ethical Aspects of Trade Unionism*, 66 ff.
- Ethical Guidance in Business and Professions*, 57 ff.
- Eymieu, Dr., 109

- Fallenways from the Church, 152
- Family, The, 24
- Family influence, 219
- Family night, 135
- Faust, Mathias, 28
- Figuroa, Gregory, 181
- Fiction, Value of, 188
- Francis, St., 74
- Franciscan Educational Conference, 273

- Gamelli, Agostino, 111
- Geraldine, Sister M., 80
- Guidance in Marriage Cases*, 81 ff.
- Guidance in Schools of Nursing*, 72 ff.
- Guidance Through Selective Reading*, 182 ff.
- Guiding the Scrupulous*, 106 ff.
- Guiding the Young*, 195

- Habits, Proper, 210
 Harding, Michael, 54, 94, 102, 121, 145, 250, 270
 Heerincx, J., 246
 Heidenreich, Thomas A., 122, 193
 Heiser, Basil, 106, 273, 276
 Herscher, Irenaeus, 276
 Hodge, Richard, 1
 Home, Importance of the, 125
 Home conditions, 128
 Huber, Raphael, 246
 Hueck, Baroness de, 27
- Imeldis, Sister M., 214
Implications for Guidance in the Canon Law for Religious, 251
 Individualism, 6
- Janet, Pierre, 108
 Juridical reform, 68
- Kalinowski, Theophane, 203, 238
- Latko, Ernest, 118
 Lay-brothers, 266
 Leo XIII, 35
 Lesinski, John, 277
 Liebreng, Arthur, 155
 Love, Guidance through, 220
 Lyons, Damian, 165, 230
- McGrath, Sr. M. C., 211
 Magdalene, Mother M., 72
 Manousos, Demetrius, 182
 Marian Congress, Franciscan, 279
 Marriage cases, 81 ff.
 Marriage-Consultation Boards, 95
 Marriage problems, 158
 Master of Clerics, 260
 Materialism, 6
 Matrimonium ratum, 84
 Michaels, Peter, 26
 Miklas, Sebastian, ix, 275, 276
- Missions in small towns, 160
Moral Aspects of Vocational Guidance, 165 ff.
Moral Formation of the Adolescent, 217 ff.
Moral Guidance and the Negro, 147 ff.
Moral Guidance in the Armed Forces, 137 ff.
Moral Guidance of Students, 213 ff.
Moral Guidance via Trailer-Chapel, 155 ff.
Moral Responsibility of the Christian World, 1 ff.
 Moral Theology, 34
 Moral Theology, Franciscan texts and, 54
 Murray, Msgr. E., 60
- Natural law, 142
 Naturalism, 6
 Negro, Guidance and the, 147
 Nila, Sister M., 204
 Novice-Master, 252, 257
 Novitiate, Studies in the, 259
 Nursing, Schools of, 72 ff.
- Obedience, 116
 Obsessions, 107
 Organizations, Catholic, 19
 Ownership, Worker, 68
- Parents, Obligations of, 195
 Parents, Vocations and, 178
 Parish, The, 24
 Pastoral Theology, 47
 Pauline Privilege, 87
 Perantoni, Pacific, 247
 Pereira, B. A., 102
 Periodical literature, 190
 Petrine Privilege, 89
 Pius X, 22
 Pius XI, 14, 18, 63, 93
 Pius XII, ix, 26, 63, 68

- Plassmann, Thomas, 273
 Porter, Fernand, 217
 Priest, Work of the, 10
 Priesthood, Lay, 14
 Priesthood, Nature of the, 172
Problem of Artificial Birth Control, 96 ff.
 Professions, 23, 59
 Promoter of vocations, 179
 Psychasthenia, 108
 Pulpit, 97

 Reading, Selective, 182
 Reception room, 100
Relation between Moral and Ascetical Guidance, 238 ff.
 Religious, Canon Law and, 251
Reorientation of Moral Teaching and Guidance, 33 ff.
 Resolutions of the F.E.C., 277

 St. Bonaventure College, 47
 Schneider, Thomas M., 225
 Scrupulosity, Bibliography on, 120
 Scrupulosity, Diagnosis of, 112
 Scrupulous, Guiding the, 106 ff.
 Secularism, 6
 Social activities, 229
 Social service, 21

 Soklich, Sebastian, 57
 Southwest, Future of the, 161
 Students, Moral Guidance of, 231
 Suhard, Cardinal, 27
 Superiors, 263

Teaching Morals to Children, 204 ff.
 Theology and guidance, 239
 Theology, Definition of, 240
 Third Order, 30
 Trade unions, 66 ff.
 Trailer-Chapel, 155

 Unions, Labor, 66 ff.

 Vittoz, Dr. Robert, 118
 Vocational guidance, 165
 Vocations, Priestly, 201

 Wiest, Donald, 32
 Wilken, Robert, 66
 Will, Training of the, 208
 Winterroth, Seraphin, 192, 269
 Workman, Hyacinth, 251

 Young, Guiding the, 195
 Youth centers, 227
Youth for Christ, 225 ff.

HO 1124 WC pg 16 f



3 2400 00171 4504

36070

495

495
FRANCISCAN EDUCATIONAL CONFERENCE

VF7F7

V61^{F7}.30 Report 30th Annual Meeting

TITLE	1949
1. <u>1949</u>	
2. <u>1949</u>	
3. <u>1949</u>	
4. <u>1949</u>	
5. <u>1949</u>	
6. <u>1949</u>	
7. <u>1949</u>	
8. <u>1949</u>	
9. <u>1949</u>	
10. <u>1949</u>	
11. <u>1949</u>	
12. <u>1949</u>	
13. <u>1949</u>	
14. <u>1949</u>	
15. <u>1949</u>	
16. <u>1949</u>	
17. <u>1949</u>	
18. <u>1949</u>	
19. <u>1949</u>	
20. <u>1949</u>	
21. <u>1949</u>	
22. <u>1949</u>	
23. <u>1949</u>	
24. <u>1949</u>	
25. <u>1949</u>	
26. <u>1949</u>	
27. <u>1949</u>	
28. <u>1949</u>	
29. <u>1949</u>	
30. <u>1949</u>	
31. <u>1949</u>	
32. <u>1949</u>	
33. <u>1949</u>	
34. <u>1949</u>	
35. <u>1949</u>	
36. <u>1949</u>	
37. <u>1949</u>	
38. <u>1949</u>	
39. <u>1949</u>	
40. <u>1949</u>	
41. <u>1949</u>	
42. <u>1949</u>	
43. <u>1949</u>	
44. <u>1949</u>	
45. <u>1949</u>	
46. <u>1949</u>	
47. <u>1949</u>	
48. <u>1949</u>	
49. <u>1949</u>	
50. <u>1949</u>	
51. <u>1949</u>	
52. <u>1949</u>	
53. <u>1949</u>	
54. <u>1949</u>	
55. <u>1949</u>	
56. <u>1949</u>	
57. <u>1949</u>	
58. <u>1949</u>	
59. <u>1949</u>	
60. <u>1949</u>	
61. <u>1949</u>	
62. <u>1949</u>	
63. <u>1949</u>	
64. <u>1949</u>	
65. <u>1949</u>	
66. <u>1949</u>	
67. <u>1949</u>	
68. <u>1949</u>	
69. <u>1949</u>	
70. <u>1949</u>	
71. <u>1949</u>	
72. <u>1949</u>	
73. <u>1949</u>	
74. <u>1949</u>	
75. <u>1949</u>	
76. <u>1949</u>	
77. <u>1949</u>	
78. <u>1949</u>	
79. <u>1949</u>	
80. <u>1949</u>	
81. <u>1949</u>	
82. <u>1949</u>	
83. <u>1949</u>	
84. <u>1949</u>	
85. <u>1949</u>	
86. <u>1949</u>	
87. <u>1949</u>	
88. <u>1949</u>	
89. <u>1949</u>	
90. <u>1949</u>	
91. <u>1949</u>	
92. <u>1949</u>	
93. <u>1949</u>	
94. <u>1949</u>	
95. <u>1949</u>	
96. <u>1949</u>	
97. <u>1949</u>	
98. <u>1949</u>	
99. <u>1949</u>	
100. <u>1949</u>	

Christian Moral Guidance

DATE
LOANED

BORROWER'S NAME

36070

